



AN OFFER OF £100,000 TO MY READERS.

IN the CHRISTMAS NUMBER OF THE REVIEW OF REVIEWS for 1893 (now in the press), I have sketched in somewhat fanciful and exaggerated outline the work which I believe could be done if a daily paper such as I have suggested were established in London at the close of the nineteenth century.

I have thought about this thing for nearly a quarter of a century. At first it was more or less a visionary aspiration. But as the years rolled on and I saw more clearly what was possible, it gradually crystallised into a firm conviction that in its leading features such a work as I have suggested could be done by the conductors and subscribers of a daily paper. No editor could do it, or a tithe of it, by himself. But to an editor who was in close touch with his readers, who possessed their confidence, and could evoke their co-operation, these things are not only possible, but are well within the range of practicality.

For years I hoped that I should be able to discover somewhere in the English-speaking world some editor who had the faith in him and the energy to attempt the foundation of a paper which would be in its essence much more of an attempt to help, to serve, to instruct, to amuse, and to guide its readers than a mere quilting together of more or less well-written accounts of yesterday's happenings.

I have looked in vain.

Here and there may be found journalists of capacity who are without faith, and again there are some who have faith but who have not the capacity. But in all English-speaking lands I have hitherto failed to find any editor who believed enough in the English-speaking race and in journalism to make the attempt.

But there is no doubt as to the need for such a journal of opinion and of conduct to be established, not so much as a dividend-earning, salary-paying machine, as a *nexus* between a great body of men and women who are actuated by a common faith and a common resolve which they are prepared to demonstrate by united action. Even those who regard its creation as chimerical would readily admit that if such an organ could be established it would be extremely useful to all the causes which it advocated, and to the race as a whole. Therefore, in default of any one better qualified for the post I am willing to try my hand.

I am painfully aware of many of my own disqualifications for such a position, and my readers and friends are, no doubt, aware of others of which, fortunately for my own peace of mind, I am oblivious. I could easily define an ideal editor for such a new daily paper who would be in every way much better qualified for the task than I can pretend to be. But such a man does not exist. I do. That is the difference; and in journalism as in other things a sparrow in the hand is worth a bird of Paradise in the bush.

But I cannot honestly say that any of those disqualifications seem to me fatal to the success of the attempt. Many of them can be covered by the choice of competent assistants; and the knowledge of one's own shortcomings is often the beginning of wisdom. That, however, is not a matter for me to decide, but for you.

If I proceed to speak of my qualifications for such a position, I hope I may not be accused of doing so from inordinate vanity or irrepressible egotism. I regard a man's past training as in some respects the best guide as to his future course. From a segment of a circle you can define its circumference. Now, I frankly admit that it is quite possible I may not be the prepared man for the prepared work—to quote the quaint old phrase—but I do not think that even my most supercilious critics will deny that if such an organ ought to be started, I have many of the qualifications which its conductor should possess.

In the first case I am a journalist who believes in journalism, and I am an Englishman who believes in the English-speaking race. I have a conception which is, at least, very clear and well defined, of the way in which

journalism may be made to minister to the development of the race, and I am prepared in the maturity of my manhood to dedicate the rest of my life to the realisation of that great ideal.

To enable any one to work out this conception it is indispensable that he should be on more or less friendly and sympathetic terms of mutual understanding with the leaders of the great forces, representative of the dominant tendencies of our time. To be able to interpret each to all, a certain eclecticism of thought and a permitted liberty, not to say licence of speech is indispensable. To conduct such a paper a man must be absolutely free to say the thing he will, free from control by a proprietor, free from pressure from advertisers, free from the restrictions of sect, and above all free from the prejudices and passions of party. Yet at the same time he must have a clearly defined standpoint of his own, from which he can approach men of all creeds and of none, without in the least fearing lest he should compromise his own faith by his sympathetic treatment of others' heresies.

When I look back to my own upbringing, and remember how I was started in life as an errand boy in Newcastle, when I was only fourteen years of age, with the convictions natural to the son of a Radical Congregational minister on Tyneside—nay, when I recall even the passionate zeal of my partisanship when eight years later I began to edit a daily paper—I marvel much that I should have arrived at my present standpoint. I feel that I have indeed been led by a way I knew not of, and that as the result of my pilgrimage I have been better prepared to act as a common centre of communication between men of opposing churches and parties and nations, than most journalists of my time.

I am the only English journalist who has been on terms of personal and more or less confidential communication with the Cardinal Secretary of State at the Vatican, with the Procurator-General of the Holy Synod, with the Archbishop of Canterbury, and with the leading Nonconformists. I gave the right hand of fellowship to Annie Besant over the grave of a Freethinker who had been killed in Trafalgar Square, and yet I have never ceased to rejoice in the strength and the consolation of the simple faith which I learned at my mother's knee. With many men growing tolerance is the result of decaying faith. With me it is the reverse. I am more sympathetic, not because I believe less, but because I believe more. Life has only deepened my faith in the central principle of the providential government of the world and of the individual.

After Religion no factor is so potent as Race. And here I have won an uncontested right to speak. I am the only English journalist who edits an organ of opinion whose area of circulation is co-extensive with the English-speaking race. There are American magazines containing interesting stories and admirable illustrations which have a circulation as wide, but they are not organs of opinion. The *Strand* has a greater circulation still, but it is of the same class, and it is practically confined to Great Britain. I am in the unique position of conducting a monthly organ of opinion, both religious, social, political, and literary, which has 200,000 subscribers, almost equally divided between the English-speaking world at home and the English-speaking world over sea. And from first to last the REVIEW has never ceased to proclaim its faith in the unity of the race and to promote by every means in its power the healing of the great disruption of last century.

After Religion and Race, the most potent factor in the world is Sex, if indeed it does not come first. The advent of Woman to the full status of a human being, entitled to all the rights and privileges of a human being, is the hope of the future, as the dawn of that advent has been the most notable factor of recent social progress. In all that relates to the Woman question, whether it be her protection from the cruellest wrong in her early youth, or her deliverance from the unjust restrictions and disabilities which limit her usefulness and retard her development in maturer years, I do not think that any woman will be disposed to question that I have ever fought in the van.

The faculty of conciliating opposites, of combining the friendship and confidence of the most thorough-going opponents, has of course its disadvantages. No one is ever absolutely sure of the line which I will take on any given question of details or of persons at any given time; and this leads naturally to a certain lack of that hearty confidence which party men give to party leaders. But looking over my journalistic career, from the time when I entered the editorial office of the *Northern Echo* down to this very day, I am surprised at nothing so much as the identity and consistency of the convictions that have been expressed throughout. I have broadened here and there. I have developed naturally; but in all fundamentals I have preserved a consistency which, whether admirable or otherwise, is surprising even to myself.

To make a long story short, I feel that if the paper which I have dreamed of so long, and which I have described at length in the Christmas Number now going through the press, is really wanted by any considerable number of my fellow countrymen, I shall not be justified in refusing to start it. At the same time, unless I have a clear and unmistakable call, I do not wish to risk my health in an enterprise which it might be presumption for me to undertake.

I do not wish to bring out a paper unless it is wanted, and unless I can induce those who want it to co-operate with me in making it a success from the very outset. But while inviting co-operation, it must be on terms which do not subject me to any control. If I ever edit a Daily Paper again I must be as free as air to say the thing I will without having to consult any other authority but my own conscience.

How can these apparently contradictory requirements be allowed? If any capitalists supply me with funds, the men who pay the piper will naturally wish to call the tune. If I find the capital myself I lose the advantage which comes from enlisting the pecuniary interest of a large number of shareholders. What then can be done?

It has occurred to me that the solution of this problem might be found by a very simple expedient. And that is, I might raise my capital and secure my co-operators by giving it away.

This sounds paradoxical, but it is sober sense. I have worked it out after consultation with the ablest financiers, lawyers, journalists and accountants in London.

As a beginning I form and register, merely in order to facilitate the issue of debentures, a Company to be called "The Daily Paper Company, Limited"; the Articles of Association will set forth that it is formed for the purpose of printing and publishing a Daily Paper which I am to be free to edit and control as I please.

Having brought this Company into existence, I offer to the readers of THE REVIEW OF REVIEWS the opportunity of co-operating with me in producing the new paper on the following terms:—

With this copy of the REVIEW is enclosed a form of order for the *Daily Paper* for the first twelve months after it is started.

(1) If 100,000 of these forms are sent to the National Provincial Bank of England, Limited, at the Head Office, or any of its branches, accompanied by 26s. for one year's subscription, I will undertake to bring out the paper, and each subscriber will receive the *Daily Paper* every day for one year through his Newsagent, if he is in a town receiving daily parcels of papers from London. Where they only can be delivered by post, 13s. must be added for postage.

(2) To the first 100,000 subscribers I will give by way of bonus a Debenture Bond for £1 in The Daily Paper Company, Limited, redeemable at par at my option. These Debenture Bonds will have coupons attached entitling the holder to receive interest annually at the rate of five per cent., so long as the circulation of the paper is between 100,000 and 150,000—seven and a-half per cent. between 150,000 and 200,000; and ten per cent. when the circulation exceeds 200,000.

By this means any subscriber of twenty-six shillings for the first year will receive, not only three hundred and twelve penny papers, but a Debenture Bond of the value of £1, bearing interest from five to ten per cent., for which he will receive £1 when I redeem it.

The way in which this would operate may best be seen by supposing that if any Helpers or sympathisers in any one town, or the members of any political or social or religious organisation, were to subscribe for 1000 copies of the paper, and place the 1000 Debenture Bonds to the credit of the Civic Centre, or to their own religious, political, or social organisation, the result would be that, by the simple process of paying twenty-six shillings in advance, instead of in 312 daily instalments of one penny, they would endow their society with a capital sum of £1000, yielding from £50 to £100 per annum interest, according to the prosperity of the paper. Suppose, for instance, that each of our 100,000 subscribers were to fill in the order form and make his bond payable to the Liberator Relief Fund, that fund would receive from me 100,000 debenture bonds, bearing from 5 to 10 per cent. interest. The working of this arrangement is best illustrated by the supposition that ten or a hundred subscribers club their bonds. Five per cent. on a twenty-shilling bond is only a shilling per annum; but 5 per cent. on a hundred or a thousand bonds amounts to a very respectable sum.

My object in thus giving away the capital on which the paper will be started is not philanthropic or generous. It is good business. I want to establish a tie between my readers and the paper which I propose to publish, so I make them debenture-holders, and undertake to pay them a minimum of five thousand pounds per annum as long as the circulation is 100,000 per day. I want to interest them pecuniarily in the success of the paper to make it a co-operative enterprise, so I promise to raise the interest to £10,000 a year if the circulation rises to 200,000.

I think the paper could be produced by July 1st. If 100,000 persons subscribe for it, I will undertake to produce it, if possible, by that time. If fewer than 100,000 subscribe, I will return the money without deduction. I make the first offer to the readers of the REVIEW. They know my ideals, and need no explanation as to my aims and objects. I intend, so far as I can, to make the *Daily Paper* a faithful exponent of what I conceive to be the truth. It will be in no sense a party paper, as the REVIEW is in no sense a party REVIEW. Therefore, all readers of the REVIEW have the offer absolute till the 1st November. Such mortgage bonds as have been applied for by my readers will be allotted definitely, and the balance only will be left open for allotment to the readers of the Christmas Number.

As will be seen by the annexed correspondence, the subscriptions will in the meantime be held by the National Provincial Bank of England, Limited, to the order of Messrs. Schultz and Comins, Chartered Accountants, 46, Cannon Street, London, E.C., who will act as trustees to see the money is returned if the subscription is inadequate, and if otherwise, that the debentures are issued before handing the money in to The Daily Paper Company, Limited.

It is seldom that a man who reaches the prime of life when, if ever, he is to realise the aspirations of his youth, contemplates the result of an appeal which is to decide his future with such supreme content as that with which I launch this proposal. I shall be glad, very glad, if my fellow-countrymen and countrywomen desire me to do this thing, and their support will encourage me to attempt an enterprise from which, now I look at it closely, I might otherwise have recoiled.

But I shall also be glad, very glad, if by the absence of any response to this appeal I have a definite and decisive intimation that I am not wanted for this work. The one thing that is intolerable is indecision and suspense, so I boldly put my fortune to the touch, to win or lose it all, watching with a pleasant curiosity the issue of the test, and feeling sure that the good Caliph Ali was wise when he wrote those golden words, "Thy Place in life is seeking after thee, therefore be thou at rest from seeking after it."

W. T. STEAD.

NOTICE TO INTENDING SUBSCRIBERS.

WITH each copy of this number of THE REVIEW OF REVIEWS is issued a form of application which entitles the holder to become a Debenture holder to the extent of One Pound Sterling in "The Daily Paper Company, Limited," on the conditions therein stated. No allotment of the Debenture Bonds will be made to the general public until all the regular subscribers to the REVIEW who post their applications by 1st November, 1893, have been supplied.

No allotment will be made unless 100,000 subscriptions are received; and the list will be closed on December 31st. All cheques to be made payable to the National Provincial Bank of England, Limited, at any of its branches.

LONDON BRANCHES:

City Office	112, Fish-pool Street, E.C.	South Kensington	83, Cromwell Road, S.W.
St. James'	212, Piccadilly, W.	Mayfair	Audley Mansions, South
St. Marylebone	53, Baker Street, W.		Audley Street, W.
Islington	218, Upper Street, N.	St. Martin's-le-Grand	185, Aldersgate Street, E.C.
Lincoln's Inn	Carey Street, W.C.	Hampstead	128, Finchley Road, N.W.

COUNTRY BRANCHES:

Aberayron.	Bury St. Edmunds.	Hay.	Newport, Isle of Wight.	Stockton-on-Tees.
Abergavenny.	Bute Docks, Cardiff.	Hereford.	Newport, Mon.	Stoke-on-Trent.
Aberystwyth.	Cardiff.	Holyhead.	Newport, Salop.	Stokesley.
Amlwch, Anglesea.	Cardigan.	Holywell.	Newtown.	Stone.
Bala.	Carmarthen.	Honiton.	North Shields.	Sturminster (open Monday,
Bangor.	Cheltenham.	Ilfracombe.	Norwich.	Wednesday, and Friday).
Barnard Castle.	Chester.	Ipswich.	Okehampton.	Sunderland.
Barnstaple.	Chipping Solbury.	Lampeter.	Pembroke Dock.	Tamworth.
Barry Dock.	Clifton.	Landport.	Peterborough.	Teignmouth.
Bath.	Conway.	Lea Valley.	Plymouth.	Tenby.
Beaumaris.	Colwyn Bay.	Leeds.	Pontypridd.	Thornaby-on-Tees.
Berkeley.	Cowbridge.	Leicester.	Poole.	Tiverton.
Bethesda.	Crediton.	Leominster.	Portsmouth.	Torquay.
Bideford.	Crickhowell.	Lichfield.	Portsea, for Portsmouth.	Torrington.
Birmingham.	Darlington.	Liverpool.	Pwllheli.	Totnes.
Birmingham, Six Ways, Aston.	Dartmouth.	Llandovery.	Ramsgate.	Tunstall.
Birmingham, 72, Summer Hill.	Deal.	Llandudno.	Redcar.	Ventnor.
Birmingham, Horsefair.	Denbigh.	Llangefni, Anglesea.	Ringwood.	Wareham.
Bishop Auckland.	Devonport.	Leftus.	Ross.	Warrington.
Blandford.	Dolgelly.	Long Sutton.	Rugby.	Wem, Salop.
Boston.	Dover.	Lowestoft.	Rugeley.	West Hartlepool.
Bournemouth.	Dulverton.	Machynlleth.	Ryde.	Whitby.
Brecon.	Durham.	Manchester.	Salisbury.	Whitchurch, Salop.
Bridgend.	Dursley.	Manchester, Withy Grove.	Shaftesbury.	Wimborne.
Bristol.	East Dereham.	March.	Sherborne.	Wimbor.
Bristol, Belminster.	Exeter.	Menai Bridge.	Shrewsbury.	Worcester.
Bristol, Redland.	Folkestone.	Middlesbrough.	Southampton.	Wotton-under-Edge.
Bristol, Stokes Croft.	Gateshead.	Mold.	South Molton.	Wrexham.
Bristol, West Street.	Gloucester.	Monmouth.	Southsea.	Yarmouth.
Brixham.	Guisborough.	Narberth.	South Shields.	York.
Bromyard.	Hanley.	Newcastle Emlyn.	Spalding.	
Builth.	Hartlepool.	Newcastle, Staffordshire.	Stalbridge (open Tuesday,	
Burton-on-Trent.	Haverfordwest.	Newcastle-on-Tyne.	Thursday, and Saturday).	

The following correspondence explains itself:—

Messrs. Schultz and Comins, Chartered Accountants,
46, Cannon Street, E.C.

REVIEW OF REVIEWS Office,
October 2nd, 1893.

Gentlemen,—I request you to accept the position of Trustees on behalf of The Daily Paper Company, Limited, in regard to the subscriptions, to be paid into the National Provincial Bank of England, under the scheme described in the October Number of THE REVIEW OF REVIEWS, which the Bank has undertaken to hold at your order.

If 100,000 subscriptions have not been paid in on or before December 31st, I desire you to direct the return in full to the subscribers of all subscriptions paid into the Bank on account of The Daily Paper Company, Limited.

If 100,000 subscriptions have been paid in, I request you first to ascertain that Debenture Bonds to the amount of £100,000 have been issued to the subscribers, in accordance with the promises made by me, and then to hand over to The Daily Paper Company, Limited, the moneys subscribed after deducting (£5000) five thousand pounds, which the Bank will retain, to your order, as security for the payment of the first year's dividend.—I am, yours truly,

(Signed) W. T. STEAD.

W. T. Stead, Esq.,
Mowbray House, E.C.

46, Cannon Street, London, E.C.
October 2nd, 1893.

Dear Sir,—We have received your letter of this day's date, and hereby undertake to act as Trustees for The Daily Paper Company, Limited, in accordance with the conditions set forth therein.—We are, dear Sir, yours faithfully,

(Signed) SCHULTZ AND COMINS, Chartered Accountants.

THE PROGRESS OF THE WORLD.

LONDON, October 1st.

Anglo-
America.

The progress of the world depends upon the progress of ideas, and of the ideas that are most essential to the progressive development of the human race none is more important than that of the unity between the English-speaking peoples. That unity at present exists in literature and language, and the only break in the circle is the political disruption that dates from the revolt of the American colonies. To breach the yawning chasm thus created is the great task that lies before the patriots of both countries. The first practical step in this direction is the establishment of a permanent tribunal, composed by delegates from the Supreme Court of Washington and the Court of the Privy Council, which would be empowered to adjudicate on all disputes that arise between the citizens of the Empire and the citizens of the Republic. When the Behring Sea Arbitration Board was constituted, I ventured to object to the intrusion of foreigners into a domestic dispute. It seemed contrary to sound principle to allow French, Italians, and Swedes to settle the right and wrong of a question that was distinctly a domestic one between England and the United States. I note, therefore, with much satisfaction that Mr. Harland, the representative of the Supreme Court of Washington on the Arbitration tribunal, has just expressed himself in the same sense. Mr. Harland, after leaving Paris, came to London, and in conversation with the Rev. Hugh Price Hughes, stated that, in his opinion, the next question referred to arbitration between the two countries should be tried by a tribunal constituted by delegates of the Supreme Court and the Judicial Committee of the Privy Council without the intervention of any strangers. This is as it should be, and such an expression of opinion, coming from so distinguished a judge and arbitrator, is a welcome indication of the progress that is being made towards the establishment of the tribunal which will be the first visible and outward sign of the reunion of the English-speaking race. All progress in this or, indeed, in any direction, to be stable must be slow,

and the foundations must be laid broad and deep in the matured convictions of the nations if anything lasting is to be achieved.

The Positivist Plungers of Brazil. A very remarkable illustration of the consequence of attempting to progress by plunging is afforded by the miserable news which has been coming to hand nearly every day for the last month from Brazil. That great Empire, which during the reign of the late Emperor rested in almost profound peace, during which slavery was abolished without the firing of a shot, has for the last two or three years been made

the scene of a crucial experiment. A little knot of Positivist professors, upon whose minds the philosophy of Auguste Comte had dawned as a new revelation, were unlucky enough to be able to upset the old Imperial dynasty and found a republic, in which the whole political system of Auguste Comte was applied *en bloc*, and in detail, to Brazil. The Positivist prophets, being mounted on horseback, rapidly rode to the abyss. Brazil is to-day torn by civil war; her navy is bombarding her capital, and no one can tell how much of the stately fabric of the Brazilian Empire will be left intact before



MARSHAL FLORIANO PEIXOTO.

the nation has readjusted its political institutions to the Brazilian average of civilisation. The story of the reign of the Positivists in Brazil is one which should be told at length as a great object lesson in the danger of political plunging. Imagine Mr. Frederic Harrison by a sudden fluke installed as virtual dictator at Westminster, and we can form some kind of idea of the difficulties which confronted the new *régime* in Brazil. The Dorset agricultural labourer is much nearer to the intellectual level of Mr. Frederic Harrison than the illiterate newly-enfranchised semi-slave population of Brazil is to the level of the apostles of the Positivist philosophy. The immediate cause of the trouble is somewhat obscure.

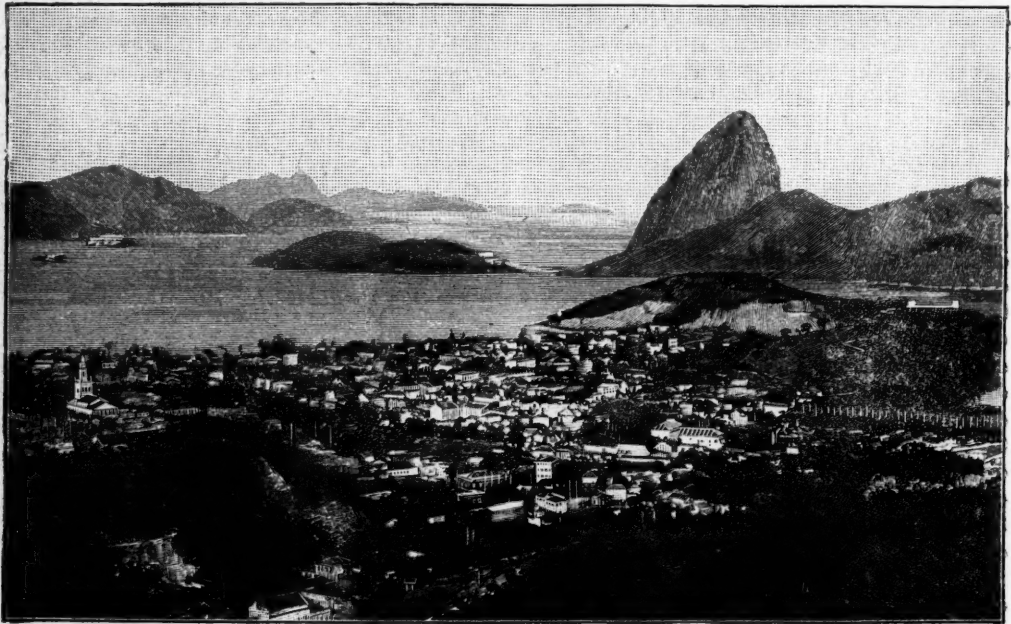
The Bombardment of Rio. President Peixoto having vetoed the bill, rendering it impossible for the Vice-President to succeed to the Presidency, the Opposition brought forward a motion for his impeachment, which was rejected. Thereupon

Admiral de Mello, who was in command of the fleet, revolted against the Government. In the manifesto which he recently issued, the Admiral charges the President with endeavouring to place Brazil under the rule of absolute tyranny. Four members of the Brazilian Congress, who were on board the Admiral's flagship, declare that the Peixoto Cabinet has been using public funds, destroying the autonomy of the States, and fomenting national war, in order to serve their own personal ends; therefore, these four are compelled, as representatives of the national will, to make a solemn fight for freedom. The manifesto of the four recalls

to be able to appreciate the advantages of being able to lie by telegram. The result, however, causes considerable confusion to the outside world, which every day reads announcements, first, that the insurrection is on its last legs, and secondly, that the Government is just on the point of collapsing altogether. At present the odds seem to be heavy on the side of the fleet, but prophesying is dangerous at all times, especially in South America.

**Troubled
Argentina.**

So far as England is concerned the renewed disturbances in the Argentine Republic are even more serious than the bombardment of Rio. The insurrection in the



THE ENTRANCE TO RIO DE JANEIRO.

reminiscences of the three tailors of Tooley Street. The importance, however, of the movement does not depend upon the dauntless four, but upon the Admiral and his war-ships. They bombarded Niteroy, the capital of the State of Rio, and then shelled Rio itself. There seems to be no doubt that the difficulties which culminated in the revolt were largely due to economic causes. Last year the coffee crop was a bumper; this year it is about one-fifth of what it was twelve months ago. If the insurrection in Rio Grande continues, and if the bombardment of the capital lasts much longer, there is no knowing what may happen. Both parties seem

Argentine is due to the determined attempt made by the Radical party in the provinces to obtain possession of the provincial governors. It is headed by Dr. Alem, a Radical apostle who has for some time been carrying on an agitation in favour of allowing each province to elect its own governor, and manage its own affairs in its own way. The National Government decreed the disarmament of the Provincial Governments; but as nothing was done to carry this out, the Radicals roused the populace to take the law into their own hands. The revolutionists seem to be having things pretty much to themselves in the interior, and it is

reported that the fleet is not unfavourably disposed to the revolution. At present the heads of the Argentine Government do not appear to have much hold upon the confidence of the country, and as an attempt to reinforce their garrisons in the interior was frustrated by the simple but effective process of tearing up the rails and pulling down the railway bridges, there is not much likelihood of a speedy suppression of the revolt. All this can hardly fail to react disastrously upon the settlement of Argentine finance, and anything that affects Argentine finance postpones the chance of settling down in the City. Our present financial straits date from the time when Argentinas smashed Baring, and until the Baring liquidation is at an end every upset in the Argentine Republic is apt to react badly in London.

The
Coal War.

September this year must have been under the influence of a somewhat turbulent star, for not only have we insurrections in Argentine, and the bombardment of the capital of Brazil, but we have had actual bloodshed at home in connection with the dispute about the miners' wages. The refusal of the miners to permit impartial arbitrators to adjudicate on the question as to whether or not it was possible for employers to pay reduced wages in face of a fall in the price of coal, continues to paralyse the whole of the coal industry of the country. The dispute has now lasted for nearly two months, and neither side is willing to admit that it is beaten. The money loss can only be reckoned by millions; and the misery occasioned to the rank and file, not only of the colliers, but of the workmen in related industries, which are stopped for want of coal, has been very intense. For the most part it has been borne silently, but at Featherstone, in the West Riding of Yorkshire, much to the astonishment of everybody, a mob of miners attacked the colliery and set fire to the property of the coal-owner. They smashed the building and the machinery and accomplished as much destruction as they could. At last patience gave way. While they were engaged in destroying the colliery buildings, a small force of soldiers was ordered up by the magistrate; and the rioters refusing to disperse, the troops fired on them with ball cartridge, killing three and wounding several others. Thereupon the crowd dispersed. Coroners' inquests were held, with a Debate following in the House of Commons. It was abundantly evident that under the circumstances the military had no option but to fire, and Mr. Asquith, while assenting to an inquiry

into the conduct of the authorities, gained much approval by the frank and courageous manner in which he defended the right to shoot from his place in the House of Commons.

The miserable spectacle presented by the Nationalising the Coal Mines. suicidal dispute in the coal trade has quickened the attention which is being

paid to the discovery of some mode of substituting co-operation for competition. The most remarkable suggestion of this kind is that which has been made by Sir George Elliot, at one time Member for North Durham, and well known in the North country as the man who had made his way from being a pit laddie to a position of wealth and influence. Sir George Elliot has put forward a scheme for the



SIR GEORGE ELLIOT, BART.

(From a photograph by Anzinger, Bad Em.)

formation of a gigantic coal trust. He calculates that all the collieries in Great Britain could be converted into one concern with a capital of £120,000,000. If this were done, cut-throat competition between rival coal-fields and individual coal-owners would be averted; coal would be worked more economically, and a great deal could be done towards the improvement of the means of production, as well as to secure for miners more regular employment. It is unnecessary to enter here upon the method by which Sir George Elliot thinks the great National Coal Company could be managed so as to combine on a semi-co-operative basis the interests of employers and employed, but suffice it to say that he thinks the trust would secure the present owners a dividend of five per cent., and a possible

dividend of fifteen per cent. The price once fixed should not be raised, excepting with the consent of the Government of the day, and when it was raised, both the stock-holder, the workman, and the consumer should share in the advance. The scheme is admittedly a tentative one, but it is put forward by a man of great experience who has risen from the ranks, and who does not approach the subject from the point of view of the revolutionary theorist. His proposal may be all wrong in detail, but no error of that kind can diminish the importance of the fact that we have this month the testimony of a prince of practical capitalists that it would be economically advantageous to nationalise the coal-mines of the kingdom.

Politically, the chief event at home has been the summary rejection of the Home Rule Bill by the House of Lords by an almost unprecedented majority of 419 to 41. The Home Rule Bill was read a third time in the House of Commons by a majority of 34; 644 members either voted or paired, 349 supporting the Bill, 315 opposing it. Mr. Wallace and Mr. Rathbone refused to vote; Sir Edward Watkin, Baron Henry de Worms, and Mr. J. Wilson, of Durham, were absent unpaired. The majority was entirely due to the Irish vote. Excluding the Irish, there was a majority of 23 against the Bill. The majority in England and Wales against the Bill was 48, while in England alone the hostile majority was 70. With such figures before them, the House of Lords felt encouraged, for almost the first time in its existence, to express its real opinion with emphasis, and it did so, and no mistake. The House of Lords is, on the whole, a somewhat timid body; but it is always trying it on. If the Peers voted according to their own principles or prejudices they would have thrown out almost every measure that has brought about the pacific transformation of the English Constitution. When the reform concerns England or the interests of English people they usually only try it on once; but when the matter only concerns Ireland they try it on not once but many times, usually with the most disastrous results to the interests of the Irish people. When, therefore, they have behind them a decided majority of English Members they are as pert as cock sparrows, and vote with the utmost assurance as their conscience dictates.

This last month, for the first time in the life of most of the Peers, they were able to satisfy their consciences and gratify their prejudices, and pose as the champions of the English

masses at one and the same time. Under those circumstances it is hardly surprising that they voted ten to one against the Home Rule Bill. Some years ago I published a little book called "Fifty Years of the House of Lords," that went through several editions, and which set forth plainly and simply a record of the Peers since the Reform Bill. This reference to the facts of history is much the most damaging weapon that can be used against the House of Lords. It is difficult for any impartial person to read the first forty-four pages of that little book without feeling that this heavy vote of the House of Lords against Home Rule ought to tell, and in all probability will tell, as a strong argument in favour of Home Rule. The Lords have been so uniformly wrong in all their dealings with Ireland; they have so constantly retarded reform until it lost its virtue and its efficacy, that there is the strongest reason for believing that on this occasion they are equally mistaken. Mr. Roebuck was not by any means a modern Radical; but in 1837 he told the Liberal Ministry bluntly that the House of Lords was an insuperable obstacle to the good government of Ireland. The passage in which he addressed the Ministers of that time on the subject of their duty in relation to Ireland is as follows: "You should have boldly told the people of both countries that justice could not be gained by either while an irresponsible body of hereditary legislators could at will dispose of the fortunes and the happiness of the people. We have laboured in order to relieve the miseries of Ireland, and if possible to heal the wounds inflicted by many centuries of misrule. We have not advanced one single step. Every year sees our labours rendered abortive by the headstrong proceedings of the House of Lords. If we wish for peace with Ireland, we must change this faulty system."

The four days' debate which preceded the administration of the *coup de grâce* to the Home Rule Bill in the Lords does not call for any special note. Lord Rosebery, having an impossible task to perform, discharged his duty with his accustomed agility, and Lord Salisbury did his part as was expected of him. The most significant thing about the division, apart from the overwhelming strength of the majority, was the fact that there was not a single bishop in the minority. Three or four prelates stayed away, but all the rest went into the Lobby with the majority. Of course bishops, like other people, are bound to vote according to their consciences, but the custodians of

Home Rule
in Lords and
Commons.

The Bishops'
Vote.

the Church of England have ground for grave searchings of heart as to how it is that on a party issue all the right reverend lord bishops should be found on one side. Such astonishing unanimity is an alarming illustration of the extent to which the Church has got out of touch with the people with whom it is supposed to be in the closest contact. If the bishops had been divided in the same proportions as their English flocks, leaving Wales out of the question, at least one-third of their number ought to have voted with the Government. Both the Unionists and the State Churchmen will long have reason to regret the unanimity of the episcopal vote.

Too
Unanimous.

The practical unanimity of the Peers in opposition to the Home Rule Bill is an unhealthy sign of the division between the people and the aristocracy. Whatever may be said as to the demerits of the Home Rule Bill, it is ridiculous to assert that the arguments which convinced nearly one-half of the electors of Great Britain would not have been powerful enough to convince an equal proportion of the Peers if they were not swayed by interests or prejudices which separate them from the rest of their fellow-countrymen. If that country is

in the healthiest condition in which there is practical identity of interests among all classes, then we are indeed in a bad way, and the sharp antagonism which is thus revealed—not for the first time—between our hereditary legislators and the representatives of the people bodes no good for the Peers. At the same time, it is folly to ignore that, for once in a way, the House of Lords has had a quasi-democratic sanction for the step which it has taken. A body which intermittently asserts its right to set itself in opposition to the majority of each of the three kingdoms, England not excluded, can hardly be blamed when almost for the first time it finds its action supported by a majority of the

electors of England. The Peers in the past have always yielded to two things, and to two things only. Their veto on all measures of Liberal reform has been set on one side either to a more or less frankly-applied intimidation resting upon popular agitation in England, or to what they regard as the treason of the leaders of the Conservative Party. As these are the only arguments which have the slightest weight with the majority of the Upper House, it was certain that they could do nothing except what they have done. But there is not the faintest chance of an intimidatory campaign

being set on foot in England, and agitation outside England has no influence on the Lords. English electors are not going to hold indignation meetings because the Lords have practically given effect to the wishes of the voting majority of the English representatives. The other argument will not be applied until we have a Conservative Ministry in office; that, however, is probably nearer than most people expect. When it does come we shall probably have a system of Local Government in Ireland which in its practical working will be indistinguishable from Home Rule.

Mr. Gladstone,
at Edinburgh. whose energy and perennial



From Judy.]

DAMP!

[September 27, 1893.]

youth excite the admiration of his friends and the despair of his enemies, after refreshing himself for a few weeks at Blackcraig, has taken the platform at Edinburgh for the purpose of hurling defiance at the Lords. His speech, although emphatic enough in its general tone, showed clearly enough that Mr. Gladstone has no intention of setting fire to the heather in the shape of a popular agitation against the House of Lords. He knows too well that the heather is wet. Mr. Gladstone disclaimed all appeals to violence or even to vehemence, and declared that what was wanted was "determination, calm, solid, quiet, but fixed determination." But the Peers will snap their fingers at determination—until they find

expression in another dissolution. A calm, solid, but fixed determination that shrinks from a dissolution which, if it went our way, would settle the question once for all, is a determination which will only determine the Lords to persevere in their present course. A dissolution is the last thing in the world of which the Government is thinking.

The autumn session is to be devoted to the Employers' Liability Bill and the Parish Councils Bill, the latter being no longer confined to England, but extended to Wales and Scotland.

Mr. Gladstone's speech was eagerly scanned for indications of the intentions of the Government with regard to next year, but the oracle was judiciously vague. The feeling is growing that there will be no reintroduction of the Home Rule Bill next year, and that the whole of the session will be devoted to an attempt to carry out the Newcastle programme. The special correspondent of *United Ireland* writes in favour of this policy. "Personally," he says, "I do not see that the formal reintroduction of the Bill next year is a matter of vital importance for Ireland. The issue of Home Rule is totally eclipsed, and Home Rule is naturally postponed until after the next General Election." Of course, if the Irish agree to this, no one on this side of the water will raise any objection. It is a question which the Irish will have to decide; and, judging from the remarks of this correspondent in *United Ireland*, it would seem as if even the most advanced section of the Nationalists were disposed to acquiesce in postponing the question until after the inevitable dissolution.

If the Home Rule block is removed Next Session, it will be a mistake to think that the

Irish question will be out of the way. Legislation for the evicted tenants will become one of the first orders of the day. A Reinstatement Bill, however, will be somewhat difficult to get through the House of Lords, and the financial sacrifices which it may possibly entail will not make it very popular in the House of Commons. Then behind the question of the Evicted Tenants is the question of Amnesty. That question, however, although good enough for popular agitation, is not of serious Parliamentary importance. It is understood that the Government will introduce a Bill for the Disestablishment of the Welsh Church, and follow that up by legislation for London. If any time remains they will attempt to do something to deal with the Liquor Traffic and with the Labour Laws. All these calculations may be upset by death at home or war abroad.

The Mr. Gladstone, speaking at Edinburgh, Protection of Commons. deplored the legislative famine which has been characteristic of this session. The Home Rule Bill, like Pharaoh's lean kine, has devoured all the other Bills, only to be slaughtered itself. Many measures which ought to have passed into law have been sacrificed, and very few have been allowed to slip through the double barrier of Home Rule and obstruction. One of these was a little Bill, the need of which was recognised by a Parliamentary Committee seventeen years since. It is a Bill which practically repeals the Statute of Merton, whereby lords of the manor or landed proprietors were permitted to enclose common land. The statute passed this year limits the application of the Statute of Merton to cases in which the consent of the Board of Agriculture has been obtained, and this consent it is expressly stated is not to be given unless the Board is convinced that the proposed enclosure is for the benefit of the public. After this we hope that the legalised theft of our common lands will be checked.

The House of Commons has broken down this Session, not merely as a legislative, but also as a debating, concern. If there were half a dozen Peers who were alert and had the true metal in them, they might have scored heavily for the Upper Chamber. A series of animated debates upon questions which the House of Commons wished to debate, but could not, would have done the House of Lords good. Unfortunately for them, the half-dozen Peers were not forthcoming, and if a public question cannot be discussed in the House of Commons, it will not be discussed elsewhere. A very remarkable instance of the way in which the rules of the House of Commons can be used to gag debate, even when time exists for such discussion, was afforded in the last months of last session by Sir Richard Temple.

Lord Roberts My readers will remember that early and the in the year I declared in these pages that House of Commons. Lord Roberts or the military authorities in India were responsible for the systematic evasion of the orders issued by the Home Government for the discontinuance of the examination of women of ill-fame in the supposed interests of the British garrison in India. My statements were scouted and ridiculed. A departmental committee was appointed which took evidence on the subject and confirmed the absolute truth of the statements which had been denied. Mr. Stansfeld, a leading member of that committee, was anxious to call attention in the

House to the scandalous breach of good faith of which these Indian officials have been guilty. Apart from the moral questions involved, the subject was supremely important owing to the political issue which it raised, namely, whether Parliament was or was not to exercise any effective control over the administration of India. The will of Parliament had been openly defied, and the Commander-in-Chief had publically apologised for having denied the existence of a state of things of which he ought to have been cognisant. The facts were established beyond any dispute, and the report of the Departmental Committee was before the House; but notwithstanding the importance of the question and the undisputed facts, Parliament was gagged, and not one word could be said upon the subject even when the Indian Budget was being discussed.

Burking Debate.

The way in which this was effected was very simple. Sir Richard Temple gave notice of his intention to move a resolution on the subject. As long as that notice was on the notice-paper no other member could move a resolution or even make a speech on the one occasion on which the administration of India is supposed to come fully before the House of Commons, namely, on the night of the Indian Budget. Repeated efforts were made to get round this obstacle, but Sir Richard Temple remained obdurate, and the House was gagged. It is obvious that if this can be done in one case it can be done in others, and any department of the Government which wishes to avoid a debate upon any of its many shortcomings only needs to put up a private member to give notice that he will move a resolution on the subject, which, when the time comes, he can withdraw without apology or excuse. By merely putting a notice on the notice-paper the mouths of all those who may wish to expose a scandal or denounce an abuse are effectually closed.

The Crisis in Mashonaland.

Before Parliament rose there were several questions asked, and numerous Ministerial explanations given, concerning the threatened outbreak of war between the British South African Company and Lobengula. Ministers are evidently very anxious lest the eager spirits at the front should force their hands, and lest Mr. Rhodes should do with Lobengula as Sir Bartle Frere did with Cetewayo. Mr. Buxton stated that the Government insisted that, under present circumstances, our consent must first be obtained before an aggressive movement can be made against Lobengula. Of course, he added, if Lobengula

attacked, the Company would be justified in making any offensive operations which it deemed necessary. The Ministerial reply shows clearly the absurdity of thinking that, when a crisis becomes acute, Downing Street can exercise any effective control over the troops at the front. The art of tempting your adversary to begin operations is so well understood that Mr. Rhodes has practically a free hand. If he wants to smash Lobengula and thinks that he has got the means of doing so, he will be able to do it without in the least departing from the line of action laid down for him by Lord Ripon.

French Restlessness.

Matabeleland is the great danger point in Africa; but a nasty little quarrel is brewing between the French and the English on the Niger. The facts of the case fortunately seem to be so clearly in our favour that it is difficult to think that the French Foreign Office will espouse the cause of the invading intruder. France is by no means in a quiescent mood. She is pressing her demands upon Siam with a ruthless severity. According to the telegrams from the Far East, the Siamese have accepted all the demands contained in the French Ultimatum, only to find that new and further claims are being put forward, which will practically reduce their kingdom to the position of a French province. The extension of French influence in this region need not seriously alarm us. The power which has the superior navy can treat its rival's possessions as so many hostages. We could not hold India if the French fleet dominated the Indian Ocean, and the tricolour would only fly in Asia on sufferance if France were to provoke a quarrel with a superior naval power.

The Russian Fleet at Toulon.

The French seem to be simmering up to boiling-point, and it will be well if the visit of the Russian fleet to Toulon does not cause the national pot to boil over. The Tsar, of course, could not do less than return the visit of the French fleet to Cronstadt, and the French—who whether in cookery or in politics know how to make the best out of the least materials—have organised a series of fêtes and receptions which could hardly be excelled, if they had been concluding a fighting alliance with the Russian Emperor. As a matter of fact, they have nothing whatever in the shape of a definite treaty, and the only result so far of the *rapprochement* in the eyes of the Tsar is the additional influence which it gives him over the politicians of Paris, whom he thoroughly distrusts, and with good cause. The Tsar knows perfectly well what he

means in this business. But there are ingenious and unscrupulous gentlemen in France who have their own interests to serve in misrepresenting his actions, and as they have command of the press, while the Tsar is silent and inarticulate, there is considerable danger that the French may come to consider that the Tsar would

back them if they declared war with Germany. It is to be hoped that before trying the experiment they will take the trouble to ascertain the views of Alexander the Third. If they should do so, I do not envy their ambassador his task.

The French elections resulted in the defeat of M. Clémenceau, and confirmed the majority of the moderate Republicans. With M. Clémenceau disappears the one conspicuous and interesting figure in French politics. The new Chamber, bereft of M. Clémenceau and the Count de Mun, to say nothing of less conspicuous notables, will be even less interesting than its predecessor. The Socialist and Labour party will, no doubt, make a struggle to show what they can do. They have already attempted to utilise their electoral success in industrial disputes, but have not succeeded very well. Some notes of a conversation with the Pope are published, which confirm the impression of his statesman-like foresight. Last spring, Leo XIII. is stated to have said to the late Archbishop of Rennes: "You French do not know how to wait. The Pope looks far ahead, and has to prepare for



From *Il Papagallo*. [Sept. 24, 1893.
RUSSIA IN THE MEDITERRANEAN.

If this giant could establish himself in the South, he would kick the dog and crush the tail of the cat, with his right hand humble the sailor, and with his left suffocate the commerce of the friend who would have called upon him for his assistance.

the future. Probably you will not succeed at the coming elections nor at the next, nor possibly at the next after those, but later on." M. Goblet, who takes his place as the leader of the Opposition, has issued his programme, which is based upon the possibility of a working alliance between the Radicals and the Socialists.

There was but little to record in Germany last month. The tariff war continues with Russia. The German Emperor has visited his Austrian ally, and has interchanged a civil telegram with Prince Bismarck. The old statesman being ill, the young Emperor offered him one of his castles as a residence. Bismarck thanked his sovereign, but declined the offer, saying that he would recover best at home. The Emperor has been making a tour of inspection through the border provinces on which the brunt of the next war will fall. The French squirmed a little at the Imperial visit to the lost provinces, but in the provinces them-



From *La Silhouette*.

[September 3, 1893.]

THE GERMAN MANGEVRES IN ALSACE-LORRAINE.

"Why do they return to insult me in my sorrow?"
"Do you forget that the criminal cannot refrain from visiting the scene of his crime?"

selves the Emperor seems to have been well received. In the course of his tour the Kaiser was really quite reasonable in his speeches, all of which have been forgotten by this time, excepting one in which he spoke of Germany as standing like Heimdal, the warder of the gods, as sentinel in the Temple of Universal Peace.

cholera poison. The mortality among the pilgrims this year has been enormous, and sanitarians in Western Europe are discussing whether or not it would not be justifiable for civilisation to compel the Sultan, even at the cannon's mouth, to carry out radical sanitary reforms in Mecca. It is of course just as



M. ZOLA.

(From a photograph by A. Labert, Paris.)

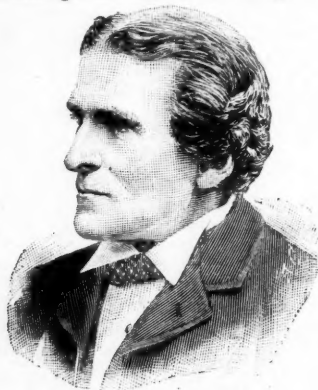
The Cholera as a Casus Belli.

The cholera has been furnishing occasional corpses to the undertaker and constant paragraphs to the papers, but there has been no great outbreak in Western Europe. There seems to be a pretty general opinion that the cholera was generated at Mecca, where the water of the sacred well Zem-Zem is declared to be full of

possible to force sanitation by ultimatum as to forbid religious persecution, or to insist upon the concession of autonomy by the same rough-and-ready expedient; still it would be novel to see the combined fleets of Europe threatening to pitch the Sultan into the Bosphorus if he did not set the scavengers to work in the Holy City. A main drainage scheme for Mecca

is an object which, to say the least, is as much worth while going to war about as most of the objects for which sovereigns and nations fight. But the hygienists have not yet the ironclads of the world at their disposal.

Parliament has risen, and we have had the usual saturnalia of conferences and congresses—**Congresses—Scientific and Otherwise.** The Trades Union Congress led off by meeting at Belfast and passing an enormous number of ill-digested and half-thought-out resolutions,—among other trifles a demand for the nationalisation of pretty nearly everything. Then came the British Association, which met this year at Nottingham. After listening to a rather



DR. BURDON-SANDERSON.

long and dreary discourse by Dr. Burdon-Sanderson, it settled down to a diet of papers containing very little of sensational interest. The Associated Chambers of Commerce met at Plymouth, where Sir Alfred Rollit proclaimed, although with many qualifications, that the tide was turning, and that we were on the eve of a slight revival of trade, if, of course, it were not checked by the labour disputes. The Church Congress meets this year at Birmingham, but the sensation of the autumnal gatherings has been the reception of M. Zola by the Institute of Journalists, which held its annual meeting in London.

A short time ago Mr. Vizetelly was clapped into gaol for publishing an unpurgated edition of one of Zola's works. **Zola in London.** Fortunately his sentence expired in time to allow the unlucky publisher to occupy a conspicuous place among those gathered to do honour to the French novelist. M. Zola, who was accompanied by his wife, spent nearly a week in London enjoying some things and being extremely bored by others. His address on "Anonymity in Journalism" lay somewhat outside his line of usual studies. M. Zola supported anonymity in the case of political articles, but thought that critical, literary, and social sketches ought to be signed by their authors. He gave a very vivid description of

the condition of the French press, and declared that nothing but anonymity would restore honesty and disinterestedness to their political newspapers. At the same time, he declared that to take away a writer's name results in diminishing his power.

It has been decided definitely to close the World's Fair on the 31st of October. **The Chicago Congresses.** Probably the very flimsy materials of which the edifices are constructed would not stand the storms of the winter months. The much-talked-of Parliament of Religions was opened by a Roman Catholic bishop, and an Indian representative recalled the fact that a similar assembly was summoned by an Indian monarch two thousand years ago in the far East. There is nothing new in the world, not even in Chicago. The Psychical Congress was somewhat disappointing, although the respect with which its deliberations were received by the Press indicates a growing sense of the value and importance of the studies which a short time ago were regarded as the favourite jest of the man of the street. If we remember that the motive of the "Pickwick Papers" was to ridicule the absurdity of the meetings of the British Association, we can form some estimate of the rapidity with which opinion moves when once people discover that they are dealing not with theories but with facts.

The Viceroyalty of India. The Viceroyalty of India seems to be going a-begging. After considerable difficulty Government offered the post to Sir Henry Norman, the present Governor of Queensland. Sir Henry Norman, who is sixty-five years of age, at first accepted it, but subsequently, on the eve of the acceptance of his resignation as Governor of Queensland, he telegraphed that reasons of health rendered it impossible for him to go to India. Lord Brassey, who has just started for India on the Opium Commission, was suggested as a substitute, but at the present moment of writing no fresh appointment has been officially announced. There is a general feeling that things are not going on well in India. The revival of the old feud between the Mussulmans and the Hindoos about cow-killing causes uneasiness, and no one can say at present what will be the ultimate result of the closing of the mints. In the midst of the general uneasiness, the fact that a distinguished Indian officer—Sir Mortimer Durand—is on his way through the Afghan passes to the Court of the Ameer at Cabul does not tend to increase the complacency with which affairs in India are regarded at the present moment. So far all has gone well; but the Afghans are queer folk to deal with.

Death of Professor Jowett. Just as I am going to press I receive the news of the death of Professor Jowett. He was a great Englishman, who believed greatly in England; and Oxford will never be the same to most men now that the Master of Balliol is no more.

DIARY FOR SEPTEMBER.

EVENTS OF THE MONTH.

- Aug. 31. Case of Cholera discovered at Grimsby.
Deputation to Mr. L. Courtney from the Women's Emancipation Union, on the enfranchisement of Women.
Deputation to Mr. John Morley on the Irish Sunday Closing Bill.
- Sept. 1. Deputation of Cabdrivers to Mr. Asquith on their Grievances.
Freedom of the City of Waterford conferred on Lord Roberts.
2. Revision of the Belgian Constitution complete.
3. Conference of the Independent Labour Party at Belfast.
Deputation of Jewish Bakers to the Chief Rabbi on their Hours of Work.
Second Ballot in France.
Meeting of London County Council Employees at Southwark Park on Trade Union Wages.
4. Sir Henry Norman appointed Viceroy of India.
Report of the murder of Emin Pasha confirmed.
Fire at Hammersmith; five deaths.
New Wing of the Poplar Hospital opened by Lord and Lady Knutsford.
5. Colliery Riots in Wales and the Midlands.
Annual Session of the Trade Union Labour Congress of Montreal.
6. Mr. C. A. Pearson, of *Pearson's Weekly*, fined under the Lottery Act for his Weather Forecast Competition.
Further Rioting of the Miners.
7. Report received of a Naval Revolt in Brazil.
Further Rioting of the Miners near Pontefract; Soldiers called out, and several Rioters killed.
8. Women's Suffrage Bill passed by the Legislative Council of New Zealand.
First Meeting of the Opium Commission.
Resignation of the Servian Premier.
9. Centenary Fêtes at Dunkirk.
Visit of the German Emperor to Strassburg.
10. Martial Law proclaimed at Rio de Janeiro.
11. Opening of the Worcester Musical Festival.
12. Opening of the Dockers' Congress at Bristol.
Visit of the German Emperor to Baden.
13. Liberation of M. Charles de Lesseps.
News received of a Rising in Uganda in June.
14. Conference on International Rights at the Hague.
15. Bombardment of the Forts at Rio de Janeiro by the Insurgent Fleet.
16. Anti-Taxation Riots in Spain.
17. First Meeting of the Royal Commission on Agriculture.
General Strike of Miners decided on in France.
18. Deputation of the Unemployed to Mr. Fowler.
Opening of the Central Hall of the Working Men's Club and Home Reading Union by Lord Brassey.
Conclusion of the Worcester Musical Festival.
Continued Floods in Spain.
19. Last Sitting of the Opium Commission.
Close of the Army Manœuvres.
Riots in Prague.
Opening of the Mexican Congress.
Railway Accident in the Box Tunnel, near Bath; many injured.
20. Close of the Dockers' Congress at Bristol.
Labour Demonstration at Liverpool.
The Cherokee Strip, Arkansas, declared open to Settlers.

17. Demonstration at Limerick in favour of granting an Amnesty to Political Prisoners.
Loyal Addresses presented to the Austrian Emperor at Güns.
18. Meeting at the National Liberal Club on the House of Lords and the Home Rule Bill.
Repeated Bombardment of Rio de Janeiro.
19. Fire at Whitechapel; five deaths.
Royal Assent given to the Electoral Bill of New Zealand.
Opening of the Session of the Dutch States-General.
20. Fighting reported in Argentina.
The Post of Viceroy of India refused by Sir Henry Norman.
Mining Accident at Dulcoath, Cornwall.

- Dynamite Outrage at San Francisco: two killed.
26. Presentation of the Freedom of the City of London to Sir John Gilbert.
Autumnal Meeting of the Association of Chambers of Commerce opened at Plymouth.
Opening of the New South Wales Parliament by Sir Robert Duff.
Opening Meeting of the Iron and Steel Institute at Darlington.
28. Closing Meeting of the Iron and Steel Institute at Darlington.
Public Meeting at Paddington advocating the Abolition of the House of Lords.
New Public Library opened at Canning Town.
Annual Statement of Mr. Diggle to the London School Board.



SIR HENRY NORMAN, G.C.B.

(From a photograph by Fradelle and Young.)

- Conference of the Highland Land League at Glasgow.
National Coffee Tavern Association Conference at Rochdale.
21. New Colours presented to the Dutch Army.
Conference of the Institute of Journalists opened at Lincoln's Inn.
Conference of Coalowners at Westminster.
Budget Statement in the Second Chamber of the Dutch States-General.
23. Deputation of Unemployed to the Lord Mayor.
Co-operative Congress at Nottingham.
Deputation of Railway Employees to Sir G. Baden-Powell, on the Employers' Liability Bill.
Conclusion of the Elections in Natal.
24. Dynamite Outrage at Barcelona.
Arrest of Anarchists at Vienna.
Renewed Bombardment of Rio by the Insurgents.
25. The Freedom of the Borough of Inverness presented to Lord Roberts.

- The Andreas Hofer Monument at Innsbruck unveiled by the Austrian Emperor.
New Draft Treaty and Convention presented to the Siamese Government.
29. Meeting of the Miners' Federation at Chesterfield.
Allerman Tyler elected Lord Mayor of London.
Poor Law Conference, at Lancaster.
Palais, charged with the Bomb Outrage at Barcelona, sentenced to death.
30. Foundation Stone of an Industrial Institute for the Blind at Fulwood, laid by the Countess of Derby.
- TRADE UNION CONGRESS AT

BELFAST.

- Sept. 4. Opening of the Trade Union Congress at Belfast. Appointment of Officials, etc.
5. Address by the President, Mr. Samuel Monro.
6. Resolution carried by 150 to 52 in favour of the establishment of a Fund for the Payment of Labour Candidates, and demanding that Candidates should approve of the Collective Ownership of the Means of Production and Distribution.
Mr. Keir-Hardie's Motion requiring that Labour M.P.s should sit in Opposition to the Government rejected by 119 to 16.
7. Resolutions carried in favour of Old Age Pensions, Legal Eight Hours Day, Jury Laws Amendment, Payment of Members, Establishment of a Court of Criminal Appeal, Landrises and the Factory Act, Federation of Trades, and the Abolition of Contractors and Sub-Contractors in Government Works.
8. Resolutions carried in favour of Finding Work for the Unemployed under Government, and the carrying out of the "Fair Wages" Resolution of the House of Commons, etc.
Resolution in favour of Labour Reform Demonstrations on the first Sunday in May, defeated by 60 to 58.
Mr. Fenwick re-elected Parliamentary Secretary.
9. Resolutions passed in favour of Compulsory Boards of Arbitration, Registration Reform, Improvement of Artisans' Dwellings, and Local Control of the Police, etc.
Conclusion of the Congress.
- LIBRARY ASSOCIATION MEETING AT ABERDEEN.
- Sept. 5. Inaugural Address by Dr. Garnett.
Mr. A. W. Robertson on the Public Libraries of Aberdeen.
Mr. J. T. Clark on the Statistical Accounts of Scotland.
Mr. George Walker on Aberdeen; its Literature, Bookmaking, and Book-circulating.

6. Mr. F. T. Barrett on the Catalogue of the Peabody Library at Baltimore.
Discussion on the "Black-Out" of Betting News.
Mr. Mason on a New Method of Arranging a Lending Library.
Mr. F. J. Burgoyne on Practical Difficulties in Library Work.
Mr. J. J. Ogle on District Public Libraries.
Mr. Butler Wood on the Village Libraries in Yorkshire.
Mr. MacAlister on the Issue of Fiction.
7. Miss James on Women Librarians in America.
Mr. Southern on the Taxation of Public Libraries.

BRITISH ASSOCIATION AT NOTTINGHAM.

- Sept. 13. Opening Address by the President, Prof. Burdon-Sanderson.
14. Mr. R. T. Glazebrooke on Physical Science.
Mr. G. H. Bryan on the Moon's Atmosphere and the Kinetic Theory of Gases.
Mr. J. J. H. Teall on the Origin of Rocks.
Canon Tristram on the Habits of Birds.
Mr. Henry Seebohm on Geography and Exploration.
Mr. J. Head on Mechanical Science.
Dr. Robert Munro on Man's Erect Attitude and the Brain of the Savage.
15. Prof. Lodge on Electrolysis and Electro-Chemistry.
Prof. Reynolds on Medical Education and Comparative Chemistry.
Mr. C. E. Markham on Geology and Physical Geography.
Prof. Joseph Shield Nicholson on Classical Political Economy.
16. Prof. Rucker on the Magnetism of Two Concentric Spherical Shells.
Prof. Brögger on the Rocks at Gran, near Christiania.
Dr. C. Vachell on the Protection of Wild Birds.
Dr. J. H. Gladstone on Ancient Metal Implements from Egypt.
Prof. V. Lewes on Spontaneous Combustion.
17. Prof. A. W. Reinold on Earth Tremors.
Discussion on Fossil and Recent Coral Reefs.
Capt. Williams on Uganda.
Mr. J. B. Firth on Nottingham Lace and Fashion.
Mr. J. A. Strahan on the Progress of the Newspaper Press.
Mr. A. F. Smeaton on the Utilization of Waste Water Power by Electricity.
Prof. V. Horsley on the Physiology of the Nervous System.
19. Prof. J. V. Jones on Standards of Low Resistance.
Mr. W. B. Croft on the Teaching of Physics in Schools.
Discussion on Explosions in Coal Mines.
Prof. F. Clowes on the Miner's Safety Lamp.
Prince Krapotkin on the Glaciation of Asia.
Mr. W. S. Bruce on an Antarctic Voyage.
Discussion on the Currency Problem.
Dr. Munro and Prof. Foyd Dawkins on Lake Dwellings.
20. Dr. R. W. Felkin on the Distribution of Disease in Africa.

PARLIAMENTARY RECORD.

HOUSE OF LORDS.

- Aug. 31. Discussion on the Commons' Amendments to the Lords' Amendments of the London Improvements Bill.
1. Third Reading of the Contagious Diseases (Animals) (Sewine Fever) Bill.
First Reading of the Home Rule Bill.
4. Discussion on the Welsh Intermediate Education Scheme.
6. Debate on the Second Reading of the Home Rule Bill; Speeches by Earl Spencer, Duke of Devonshire, and others.
6. Debate on the Home Rule Bill continued by the Duke of Argyll, Lord Playfair, Lord Ashbourne, Lord Londonderry, Lord Cross, Lord Ripon, and others.
7. Debate on the Home Rule Bill continued by Lord Selborne, Lord Rosebery, Lord Balfour of Burleigh, Lord Thring, Lord Swanswick, Marquis of Waterford, Lord Dunraven, Lord Sandhurst, and others.
8. Debate on the Home Rule Bill continued by Lord Cranbrook, Lord Herschell, Lord Halsbury, Bishop of Ripon, Marquis of Salisbury, Lord Kimberley, and others; and Rejection of the Bill by 419 to 41.

11. Second Reading of the Women's Suffrage Bill negative.

22. The Consolidated Fund (Appropriation) Bill passed.

Adjournment of the House until November 9.

HOUSE OF COMMONS.

- Aug. 31. Debate on the Third Reading of the Home Rule Bill continued by Sir Charles Russell, Mr. Plunket, Mr. Dillon, Mr. T. W. Russell, Sir Henry James, and others.
Second Reading of the Naval Defence Amendment Bill.
Sept. 1. Debate on the Third Reading of the Home Rule Bill continued by Mr. Joseph Chamberlain, Sir E. Grey, Mr. T. P. O'Connor, Mr. Balfour, Mr. John Morley, and others; Bill read a Third time.
4. Mr. Gladstone's Resolution concerning an Autumn Session carried by 162 to 95.
Civil Service Estimates.
5. Civil Service Estimates: Mr. Hanbury's Motion for the Retention of Salaries of Officers of the House of Lords carried by 113 to 93.
6. Civil Service Estimates—Home Office and Board of Works.
7. Civil Service Estimates—Foreign Office Vote, and Colonial Vote.



THE LATE MR. ALBERT MOORE.

8. Discussion on the Coal Riots.
Civil Service Estimates—Colonial Vote, Votes for the Privy Council Office and the Board of Trade.
Third Reading of the Naval Defence Amendment Bill.
9. Civil Service Estimates—Board of Agriculture, Charity Commission, etc.
Third Reading of the Consolidated Fund (No. 4) Bill.
11. Civil Service Estimates: Discussion on the Duke of Connaught's Appointment.
12. Army Estimates—Votes for the Local Government Board.
Third Reading of the Sea Fisheries Regulation (Scotland) Bill, and of the Law of Commons Amendment Bill.
13. Votes for the Office of the Secretary of Scotland, the Lunacy Commission, etc.
14. Votes for Subordinate Departments.
15. Irish Votes.
16. Civil Service Estimates—Science and Art Department, British Museum, etc.
18. Civil Service Estimates—Diplomatic and Consular Services, Colonial Vote, etc.
19. Civil Service Estimates continued.
First Reading of the Appropriation Bill.
Second Reading of the Companies (Winding Up) Bill.
20. Second Reading of the Appropriation Bill.
Third Reading of the Companies (Winding-up) Bill.
21. Indian Budget Statement.
22. Third Reading of the Appropriation Bill.
Adjournment of the House till November 2.

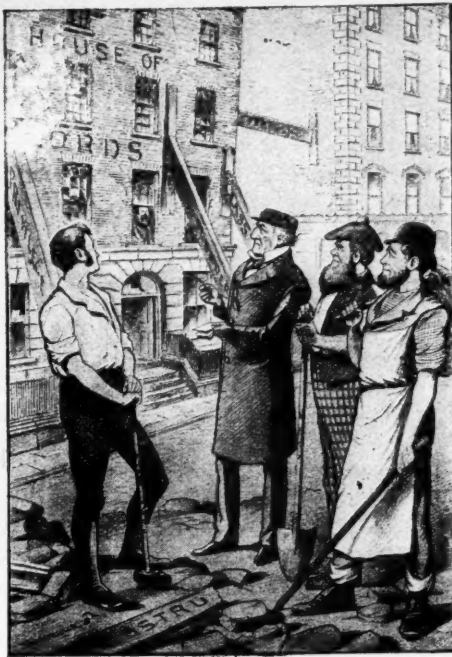
SPEECHES.

- Aug. 31. Duke of Devonshire, at Keighley, on Labour.
Mr. Asquith, at Althorp, on the Political Situation.
Sept. 4. Mr. Courtney, at Liskeard, on the Home Rule Bill.
7. Lord Harris, at Bombay, on the Riots.
Duke of Rutland, at Hadon Hall, on the Home Rule Bill.
9. Sir E. J. Reed, at Elswick, on the Navy.
10. Mr. Woodall, at Hanley, on the Coal Strike.
11. Col. Howard Vincent, at Sheffield, on the Home Rule Bill.
12. Mr. Keir-Hardie, at Canning Town, on the Unemployed.
13. Mr. John Burns, at Bristol, on Strikes.
14. Sir G. Osborne-Morgan, near Husbun, on Welsh Education in the House of Lords.
20. Sir G. Osborne-Morgan, at Shrewsbury, on the Home Rule Bill and the House of Lords, etc.
Lord Londonderry, at Sunderland, on Home Rule.
21. Bishop of Derry, at Westminster Abbey, on Masonalands.
Lord Cross, at Farrow, on Parish Councils.
Sir Michael Hicks-Beach, at Bristol, on the Church of England.
22. Mr. Zola, at the Institute of Journalists, on Anonymity in Journalism.
Mr. H. H. Fowler, at Wolverhampton, on Local Government.
23. Mr. Zola, at the Institute of Journalists, on Schools of Literature.
24. Mr. John Burns, at Battersea, on the Trade Union Congress.
25. Cardinal Vaughan, at Portsmouth, on the Social Problem.
Mr. William O'Brien, at Cork, on Home Rule.
27. Mr. Gladstone, at Edinburgh, on the Home Rule Bill and the House of Lords.
Bishop Creighton, at Leicester, on Disestablishment.
28. Mr. Thomas Ellis, at Feltham, on Welsh Disestablishment, etc.
Lord Armstrong, at Elswick, on the Navy.
Mr. Jackson, at Leeds, on the Home Rule Bill.

OBITUARY.

- Aug. 31. Sir William Cusins, musician, 59.
Sept. 1. Rev. Dr. John Cunningham, 73.
Rev. L. Blomefield, 80.
Lady Armstrong, 95.
Emil J. Flack, civil engineer, 29.
Jerome Napoleon Bonaparte.
Joseph Baron Montefiore, 91.
Col. J. L. Blackburne, 76.
Prince William of Glucksburg, 77.
Morgan Lloyd, Q.C., 72.
Lord Pelhvim and Stenton.
Gen. Sir Arthur Borton, 79.
Dr. Severin Wielodyski, 100.
James Toovey, bibliophile.
2. Major-Gen. William Ramsay.
Capt. William Richey, City Marshal.
10. George Culley, Commissioner of Woods and Forests.
Surgeon T. H. Parke, 35.
11. Humphrey Wickham, 57.
Gen. de Miribel, 62.
Rev. Dr. F. T. Hodgson, 51.
12. R. H. Nibes, artist, 79.
Col. H. W. P. Welman.
13. Benoit Malou, French Socialist, 53.
Francis Lathrop Ames, 58.
14. Commander James Beckford Hay.
Louis Ruchonnet, Swiss statesman, 58.
Eugène Hatin, Historian of French Journalism, 84.
Miss Henrietta Montalba, artist.
15. Charles A. Lowndes, 29.
Gen. Sir F. A. Campbell, 74.
Mrs. Mary Monroe, 97.
17. Hon. J. Campbell, of Melbourne.
18. Walter D. Jeremy.
19. Sir Alexander Galt, 76.
Archdeacon Buckle, 92.
Dr. Charles Clay, 92.
Countess of Rothes, 82.
21. Count C. de Bylandt, 76.
Lord Alfred Spencer Churchill, 69.
Mirko Hovav, President of the Croatian Diet, 64.
23. Thomas Hawksley, Civil engineer, 86.
Capt. Gammuch, 96.
24. Rev. Dr. John Garrett.
25. Albert Moore, artist, 52.
27. A. F. Krieger, Danish statesman, 75.

THE CARICATURES OF THE MONTH.



From *The Weekly Freeman*. [September 23, 1893.]

CONDEMNED!

GLADSTONE (as Inspector): "Set to work at once, boys; it's a dangerous nuisance. It has got to come down."



From *Judy*.

[September 20, 1893.]

"OUT YOU GO!"



From *Fun*.

[September 5, 1893.]

WHAT ARE THE WILD WAVES SAYING?

LITTLE PAUL: "The Sea, Floy, what is it it keeps on saying?"
GRAND OLD MARINER: "It's saying as how a Storm's brewin', my little dear!"



From *Moonshine*.

[September 9, 1893.]

KICKED OUT!



HARK! HARK! 'THE DOGS DO BARK!' 'THEIR LORDSHIPS ARE COMING TO TOWN.'

From *The Westminster Budget*.

[September 8, 1893.]



From *Ulk*.] [September 15, 1893.
THE GERMAN-RUSSIAN TARIFF WAR.
Cousins: Can you do it yet?



From *Fun*.] [September 12, 1893.
OLD KING COAL AND HIS FIDDLERS THREE.



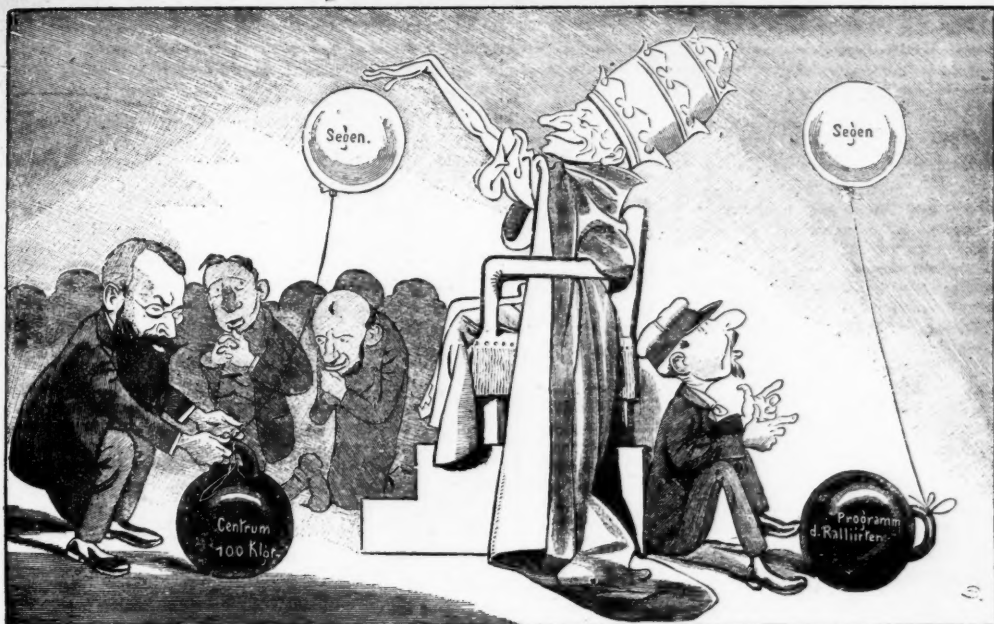
From *Puck*.] [September 13, 1893.
OUR JOURNALISTIC SENSATION-CHASERS.
They care nothing for private rights and public decency so long as they sell a few extra copies.



From *K adle:adat ch*.] [September 19, 1893.
THE POLITICIAN: A GERMAN VIEW OF MR. GLADSTONE.
(After Hogarth.)



URBS PRIMA IN INDIS
From the *Hindi Punch*.] [August 20, 1893.
A NATIVE VIEW OF THE BOMBAY RIOTS.

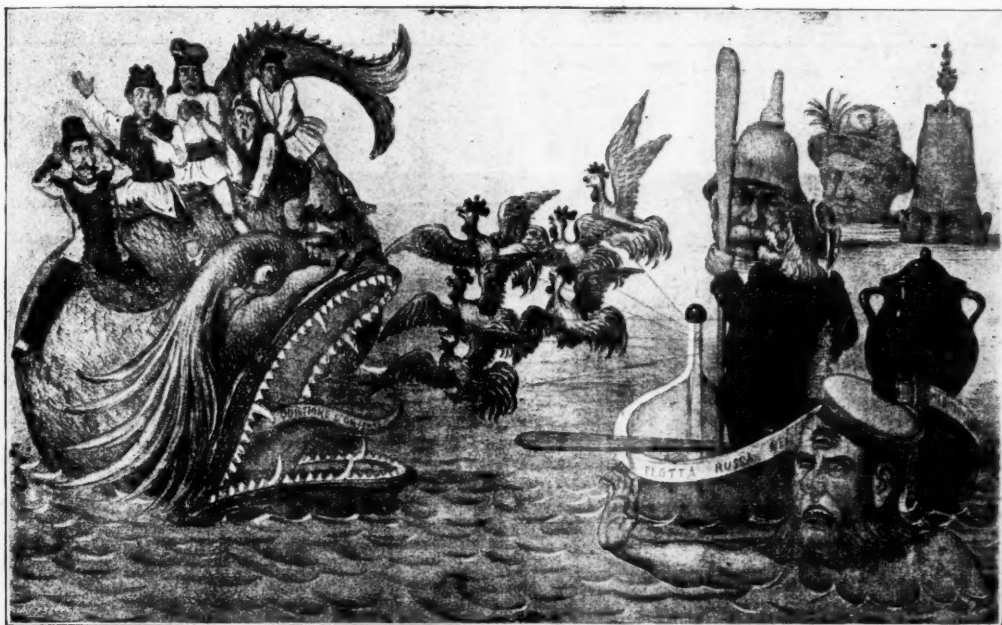


From *Kladderadatsch*.]

THE WÜRZBURG CATHOLIC CONGRESS.

[September 3, 1893.

After Leo XIII. has helped his allies in France with his blessing on the elections, he tries to do likewise for the German centre.



From *Il Popagallo*.]

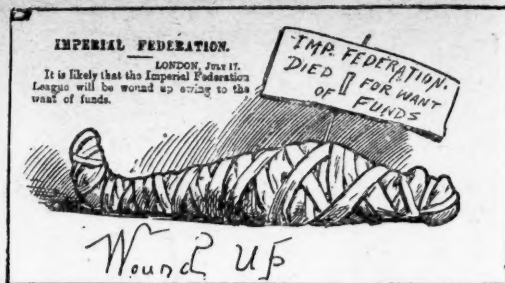
AN ITALIAN VIEW OF THE RUSSIAN FLEET IN THE MEDITERRANEAN.

[September 10, 1893.

The cocks have an idea to fly up in the air, when dragging the barque of the North in the Mediterranean. This novelty will irritate the great fish of the East, which opens its mouth at the least cry from its people. This eastern monster is protected by the modern Polyphemus, who silently seeks for strangers in its waters.



From Der Wahrer Jacob. [Sept. 16, 1893.
A GERMAN VIEW OF THE SIAMESE
QUESTION.



From The Sydney Bulletin.]

[July 29, 1893.

AS IT OUGHT NOT TO BE.



From The Melbourne Punch.]

[July 27, 1893.

JOHN SMITH'S IDEA OF LEGITIMATE EVASION OF INCOME TAX.
His income is a paltry £1,400 per annum, and he pays away the whole of it in household salaries.



From Kladderadatsch.]

THE FOOL'S PARADISE. :

[September 3, 1893.

"Roasted pigeons are seen flying about. If we kick we shall get them with difficulty; but if we sit quietly they will fly to us of their own accord."



From Kladderadatsch.]

UNCANNY POPULARITY.

THE NEW DUKE: "God save me from my friends!"



From Judge.]

WHAT IS SAUCE FOR THE GOOSE IS SAUCE FOR THE GANDER.

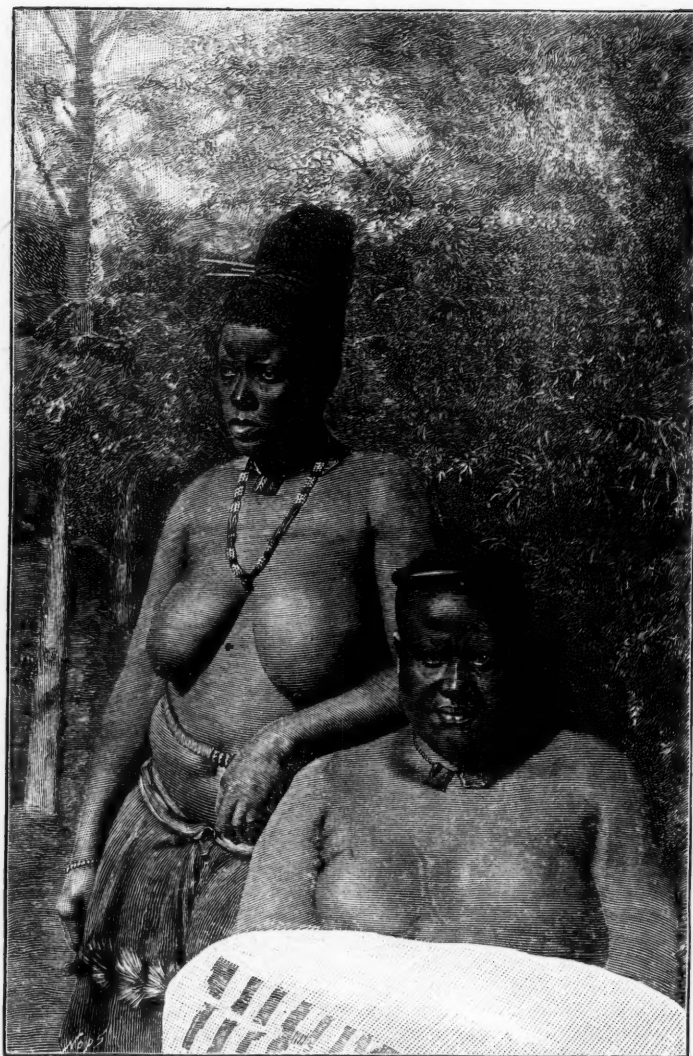
AMERICAN CITIES (to alien Irish): "Now that the British House of Commons has passed the Irish Home Rule Bill, won't you let us have Home Rule too?"



From Judge.]

THE UNRESTRAINED DEMON OF THE WHEEL.
How he looks to timid people.

[Sept. 13, 1893.]



KING LOBENGULA AND HIS FAVOURITE WIFE.

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CHARACTER SKETCH.

LOBENGULA, THE KING OF THE MATABELE.

THE character of Lobengula is interesting in itself, but still more interesting for the light which it sheds upon our own past history. Here, at the end of the nineteenth century, we seem to have the reincarnation of old Penda, King of Mercia, whose name was great in this island twelve hundred years ago. As Lobengula is to-day, so were our ancestors more than a thousand years ago. Lobengula and his Matabele are of the colour of dark bronze; our heathen forbears who "wet their spears" under the command of King Penda were fair skinned, light haired and blue eyed; but excepting in the colouring pigment they seem to have been very much the same. The fascination of all the narratives which come to us from Central South Africa consists in their giving us an insight into the condition of our own land when Christianity was first preached amongst us. The South African Blue Books are often surprisingly like a latter day version of the Anglo-Saxon Chronicle or Bede's "Ecclesiastical History." It is as if we had the seventh century suddenly resuscitated, in order that it might be photographed by the camera of nineteenth century civilisation.

THE FORCES AT THE FRONT.

Whether or not the present crisis results in war or is once more tided over, the situation is intensely interesting. Of all the savage rulers of our day, there is none who stands forth so picturesquely nude as the King of the Matabeles. He has all the greatness, as well as all the grossness, of the savage. And yet savage though he is, we never forget for a moment that he is a man, and a very human man, and human in nothing so much as being at the mercy of circumstances over which he is supposed to have supreme control. If the present strained relations between the two races on the Mashonaland frontier should result in war, it is almost certain that the result will have been brought about, not by the will of Lobengula, but by the obligation to which sovereigns, even in Africa, are subject: that of deferring to public opinion, at least to that section of their subjects who are articulate enough to make themselves heard. Lobengula is old and wise, his fighting men are young and unwise, under the full sway of the hereditary instinct which leads them to regard the shedding of blood as the law of their being. In this, however, civilisation very much resembles savagery. Across an

imaginary frontier line, drawn between the land of Ophir and the land of the Matabele, stand confronting each other at this moment the foremost fighting men of the two races, each impatient for the word to attack. The men at the front are of different colours, different nations, and different religions; one naked, wielding shield and assegai, the other clothed in all the panoply of the most advanced civilisation. They are alike, however, in longing for the signal for action, and both bitterly resent the restraint of the central power.

THE CONTROLLERS AT THE CENTRE.

In his kraal at Bulawayo sits Lobengula, chafing in his heart alike at the folly of the white intruders and the headstrong impatience of his warriors, surrounded by indunas and taking counsel with his witch doctors as to the spells which should be cast and the magic which should be used to prevent the catastrophe which might overwhelm the Matabele kingdom in ruin. We have our Lobengula much nearer home. The Marquis of Ripon, in the Colonial Office, surrounded by his indunas, casts no spells and weaves no incantations, but he is troubled at heart, and consults from time to time the printed sheets on which are woven the spells of the journalists, who may be regarded as the witch doctors and wizards of our more advanced civilisation. He holds back with a strong hand the dogs of war, who are straining at the leash in Africa. We may depend upon it that if Lord Ripon and Lobengula could have their way there would be no war. But the masters of the situation are at the front, and not at the capitals, and the fateful word, if it is spoken, will not fall from the lips of Lord Ripon, but from those of Cecil Rhodes; and on the Matabele side some rash induna may not unlikely afford the big white chief an opportunity of taking the law into his own hands. Possibly, however, the dispute may be decided, not by diplomacy, but by nature. If the rains come down earlier than November both sides will have a month's respite, and the crisis may pass without bloodshed.

THE ORIGIN OF THE MATABELE.

During the period of suspense which is so hateful to eager spirits on both sides, we may, with advantage, take a glance at the central figure of this strange drama. Lobengula, the son of Moselkatse, as he used to be called in all the earlier missionary books from which we



No. 1
From Pan.

[September 26, 1893.]

"BEHOLD, THERE ARISETH A LITILE CLOUD OUT OF THE SEA, LIKE A MAN'S HAND."

gain our first information of this region, or Umzilgazi as later and more correct information has led us to describe him, is a Zulu. His father more than sixty years since revolted against Tshaka, the founder of the Zulu kingdom. Leaving Natal, where Tshaka brooked no rival, he settled at first in the Transvaal, but being pressed by the advancing Boers he crossed the Limpopo and settled in Matabeleland. There, in the heart of sub-tropical Africa, in a pleasant and well-watered land abounding in great game and free from the tsetse fly, he established a Matabele counterpart to the original Zulu kingdom. The Matabele are as much Zulus as the Americans are English. They are practically identical in race, in manners, in language, and in their social and military organisation. Lobengula is but a more remote Cetewayo. He himself objects to be called a Matabele, always asserting that he and his men are Zulus. The analogy between the split in the English-speaking race and the two branches of the Zulu kingdom is closer than would at first sight appear. The Zulus of Zululand have kept their blood purer than the emigrants who trekked westward under Moselekatse. The men who formed the impi which destroyed our army at Isandhlwana, and who were subsequently broken up at Ulundi, were men of purer blood than the men who are gathering on the Matabele frontier to-day. Lobengula's impis are only partially made up of the pure-blooded Zulu and very largely of other native races. Many of them have been captured as boys in the predatory raids of the Matabele, and been taught as the Turkish Janissaries to have no other country than that of their victors and no other religion but war.

THE MATABELE POLITY.

The organisation of the Matabele, however, is entirely Zulu. The authority of Lobengula is absolute; he is lord and master of everything and every one in his territory. His word is law, his frown is death. About three hundred thousand men, women, and children call him lord, and among them, and not less among his neighbours on the frontiers, his authority is maintained by means of some ten to twenty thousand fighting men, who form the standing army, and whose chiefs or indunas form a military hierarchy by which the government of the country is carried on. The king in Matabeleland both reigns and governs, but he reigns and governs subject to one condition—he must keep his fighting machine in good order and in good humour. Fighting machines can only be kept in order by being allowed to fight, and hence the annual forays which enable the Matabele warriors to keep their hands in and allow the younger warriors who are coming on to wet their spears and prove their manhood by slaying their fellow-creatures. It is only another form of the principle which prevails in most savage tribes, especially among the head-hunters of Borneo, where a young man is not allowed to marry unless he has cut off the head of at least one fellow-man.

A SOUTH AFRICAN G.O.M.

There is considerable analogy between Lobengula's position in Matabeleland and Mr. Gladstone's in the House of Commons. As long as Mr. Gladstone can hold together his composite majority he can do anything he pleases. In Matabeleland Lobengula is no less absolute, but he is under no less inexorable conditions. The various impis are as so many Gladstonian items, and for the most part are quite as obedient, but they must have something thrown them to destroy. Therein Lobengula must have a strong fellow-feeling for Mr. Gladstone.

The Liberal Party has been kept going for the last sixty years by being perpetually on the warpath. At one time it was the Corn Laws, at another an Unreformed Parliament, then it was a restricted franchise; again it was the Irish Church and the Irish landlords, and so long as the party could be kept chawing up adversaries and abuses it was in a good temper. Of late years, however, its very success and the progress of civilisation in the Conservative ranks has limited the area in which the Liberals can go forth to war, and the narrower the district in which they can make their forays, the more difficult becomes the task of their leader.

A HELPFUL ANALOGY.

Just so it is with Lobengula. When he ascended the throne he could send his impis north, south, east, and west, slaying and to slay, without any human being to say him nay. To-day Khama's country cuts him off from the south and south-west, the Transvaal Republic offers an impassable barrier to the south and south-east, while only within the last few years a hedge of steel has been run along his eastern frontier, cutting off the whole of Mashonaland right up to the Zambesi from the field of his operations. It is therefore not surprising that in his circumscribed area, in which he will have to stew in his own juice, the Matabele feels that it will soon be impossible for government to be carried on, at any rate on the old principles. The more sanguine spirits among the Matabele, as in the Liberal camp, assert that there will be enemies enough left on whom to flesh their swords. The Matabele have the Barutzi north of the Zambesi; and, as for the Liberals, have they not always the House of Lords? On the other hand, the pessimists on both sides point out that this very year the Matabele have tried conclusions with the Barutzi, as the Liberals with the House of Lords, and in both cases it was the other side which got the best of it.

THE DIFFICULTIES OF THE PHOTOGRAPHER.

But a truce to analogies, which, although they may appear fanciful, may nevertheless enable the reader to form some kind of an idea of the politics of Matabeleland. Now let us look at Lobengula himself, that Bismarck of the Blacks, as Mr. De Waal called him. Lobengula has been often described but seldom photographed. The portrait which I publish as a frontispiece was brought from Matabeleland by a recent traveller, who, however, preserves a prudent silence as to how he got it. Efforts have been frequently made to photograph the king, but he has always refused. He said he did not like to be shot at with the camera, and he told Mr. Maund that it would never do for him to be photographed, as his people would believe that part of his soul had been taken away with the picture. On one occasion, however, when in an unwonted good humour, he promised a sitting to Dr. Melledew, but evaded the fulfilment of his pledge by getting up early in the morning and disappearing into space. The doctor followed him for miles, but when he overtook his Majesty the wily old man declared that it was quite impossible, as no king should ever be photographed except in all the paraphernalia of royalty, and as the royal toggery was at the capital the doctor had to return without the coveted negative.

LOBENGULA AS HE IS.

Word-pictures, however, enable us to form a tolerably clear conception of Lobengula. He is now an enormously fat old man of sixty years of age. His height is not more than five feet eleven inches, but owing to his excessive stoutness he seems to be shorter than he is in reality.

The descriptions of him recall a passage in Judges, which describes how Eglon, the king of Moab, a very fat man, met his death by the dagger of Ehud. When Lobengula sits upon his biscuit-box receiving his visitors, he rests his hands upon his thighs, which are almost covered by the protuberant paunch. Notwithstanding his corpulence, he is, according to all observers, not without dignity. He used to wear breeches and a dirty coat, but he has long since reverted to the more picturesque costume of his own people. When in full dress he wears a broad-brimmed black felt hat, with a bunch of monkey skins round his middle and a sword by his side. Sometimes he variegates this by twisting some blue calico round his shoulders. When he danced—which was in his younger days, for he is now too fat and gouty for that exercise—he was dressed in monkey skins and black ostrich feathers. But these articles of apparel are trifles which only bring into relief the habitual nudity of the monarch.

HIS APPEARANCE.

By far the most vivid picture of life at Bulawayo is given by Mr. Thompson, of Natal, who, together with Mr. Maguire, succeeded in negotiating the concession which brought the British South African Company into being. Mr. Garrett interviewed Mr. Thompson when he was preparing his admirable series of letters "In Afrikaner Land," and Mr. Thompson subsequently wrote a further account of the king and his court in a number of "Greater Britain." After stating that Lobengula was a man who would never be forgotten if once seen, and that he weighs about twenty stone, or 300 pounds, Mr. Thompson proceeds:—"Lobengula walks as I have never seen any other man walk, moving his elephantine limbs one after the other, seeming as if he were planting them for ever, rolling his shoulders from side to side, and looking round in a way that is dreadful to see. He has bulging bloodshot eyes, and when he looks at one, I can assure you it is enough to scare a man offhand." The bloodshot appearance of his eyes, it should be stated, is not on account of any special ferocity on the part of their owner, but to the smoke in the winter time, which brings about a disorder of the eyes which constantly requires medical treatment. The effect, however, is none the less impressive.

A ROYAL RECEPTION.

The visitor, however, does not usually see Lobengula walking; he is generally seated on his chair in the midst of his goats, or lying on skins in his house. Presentation to Lobengula, although less ceremonious than a presentation to Queen Victoria, is much more disagreeable. If you visit him in his house you have to crawl on your hands and knees through a small aperture in the front of his hut as if you were a bee entering a hive. The ordinary place of reception, however, is in the centre of the kraal, where the king administers justice with his indunas round him. In that case, the visitor has to sit in the broiling sun until the business in hand is disposed of. As there are no trees, the only shade possible is afforded by the meat-rack, on which the beef is suspended, and which is the centre of the attentions of millions of flies. If, however, his Majesty accords his visitor a confidential interview he receives him in what is called the buck-kraal. It is his sanctum, and a very unpleasant sanctum it is. It is an enclosure into which the goats and sheep are driven at night-time. The whole place is aromatic with their droppings, in the midst of which the visitor has to squat. No one is allowed to sit in the king's presence excepting on the ground, and

any attempt to sit upon anything else but mother earth is regarded as an insult to the king's Majesty, which might justly be punished with death.

A THRONE ON AN ANT-HEAP.

The dung and the odour thereof are, however, among the trivial discomforts of a reception in Matabeleland.

On one side of the buck-kraal there is a stage or platform made of rough hewn logs. Every morning the flesh of four bullocks, the quantity required daily for the royal household, is placed on this stage. As may well be imagined, the constant dropping of blood from the meat on to the ground has collected millions of ants on that particular spot. While holding a conference, or granting an interview, the King is very fond of sitting on an old condensed milk-box, and leaning against one of the posts of this stage. Lobengula is perfectly impervious to the attacks of the myriads of ants; but the unfortunate white man who has the honour of conversing with the King does not enjoy the same immunity.

Another ordeal through which the visitor has to pass is the risk of ruining his digestion by eating immense quantities of beef and drinking gallons of beer. Mr. Thompson says:—

White visitors, when paying their respects to the court of Lobengula, are expected to eat three plates full of grilled beef, and to drink three cans of beer, each holding about a gallon. As one plate of beef or can of beer is finished, another follows. Frequently, when his sable Majesty's back was turned, I used to get the little slave boys who hang about the court to assist me; but he caught me at this on one occasion and reproved me, so that I had to resist the temptation in future. All he said was, "Do you think I cannot feed my own dogs?" but that was quite sufficient, coming from the source it did.

THE KING AS LORD CHIEF JUSTICE.

As to the king's character there is a disagreement of opinion, but all agree that he conscientiously devotes himself to the government of his kingdom, according to his lights. In Matabeleland we have personal government in its simplest form. The king sits in person, like the Kadi under the palm tree, administering justice. A recent traveller says:—

If a stranger approaches he will probably find Lobengula, with six of his Indunas, administering justice. Cases are brought from all parts of the country and are formally argued and judicially decided. The Indunas act as counsel for the parties and take technical points with an ingenuity which would do credit to a British Queen's Counsel, and discuss and debate the cases with great eagerness. Indeed in many ways the Matabele litigation is similar to our own; for although the Indunas fiercely urge the claims of a client while the case lasts, their differences disappear the moment the King's decision is given. During the pendency of a case, moreover, the Indunas keep religiously away from the parties concerned and their friends; but as soon as the case is over they approach the successful or defeated party as if there had been no dispute.

MATABELE LEGAL PROCEDURE.

Mr. Selous, in his interesting book "Travel and Adventure in South-East Africa," published last month by Mr. Rowland Ward, describes the judicial procedure at length, and a very interesting account he gives. Sir Charles Russell and Sir Richard Webster would have found themselves quite at home in the monarch's kraal when the great seaweed case was being tried. Possibly, however, they would have been somewhat scandalised by Mr. Selous's method of interrupting the counsel for the prosecution in the following manner:—

At one point I was able to turn the laugh against Makwaykwi, for when after saying, "It is you, Selous, who have finished the king's game," he went on, "but you are a witch, you must bring them all to life again. I want to see them—all, all. Let them all walk in at the kraal gate, the elephants,

and the buffalos, and the elands." I stood up and called out, "All right; but when the lions come in will you, Ma-kwaykwi, remain where you are to count them?" This caused a general laugh at Ma-kwaykwi's expense, and quite stopped his flow of eloquence.—("Travel and Adventure in South-East Africa," p. 136.)

Mr. Selous was very indignant at Lobengula's conduct on this occasion, but judging from his own account he does not seem to have had much to complain of. The hippopotamus is strictly preserved by Lobengula, and no one is allowed to kill a sea-cow without his permission. Mr. Selous's servant had shot a hippopotamus when in want of food, and Mr. Selous was tried for the offence. After being fully heard, he was fined about £60, a sum of which he declares he was robbed by Lobengula, chiefly because after the offence was committed he treated him as if nothing had happened. The whole story, even as told by Mr. Selous, seems to indicate a very great desire for justice on the part of Lobengula; indeed, all the accounts which we have of judicial procedure in Matabeleland tend to give us a good impression of the savage monarch.

TENDER-HEARTED DESPOTS.

Indeed, it would not be difficult to idealise Lobengula and make him out to be quite nature's gentleman. Mr. Maund has, for instance, a very high opinion of Lobengula. He seems, notwithstanding all the atrocities for which he is officially responsible, and many of which he personally orders, to have many of the qualities of his father, Moselekatse, of whom Mr. Mackenzie says:—

Moselekatse seemed to be possessed of tender feelings, and keenly alive to the sufferings of others. In order to secure the continued allegiance of his men, Moselekatse had to devise work for them in which they would meet with the gratification of their savage passions. The clamour to be led out to outrage, pillage, and bloodshed never ceased to issue from men forced to live under the restraints of Matabele barracks. Every year a war party marched against some neighbouring tribe; every year multiplied the number of murdered innocents, whose blood cried to heaven for vengeance. But, as a matter of fact, the master spirit animating and regulating all these movements was personally adverse to pain and suffering. Even his oxen Moselekatse did not permit to be lashed with the long whip of the waggon driver; his men were allowed to beat them only with green wands cut from the bushes in the forest. When, some weeks after my arrival, Mr. Thomas on his way to the colony, brought his little children to take leave of the chief, Moselekatse cried out in the most feeling manner, "Take the poor motherless dear ones to the waggon, for I cannot bear the sight!"—"North of the Orange River," pp. 310-311).

HIS EXCUSE FOR KILLING HIS SUBJECTS.

An anonymous writer describes Lobengula as follows:—His features are aquiline, but very coarse and sensual, and in repose they exhibit great craft and cruelty. But his smile quite changes the character of his face, so childlike and sweet is its expression. His natural disposition is not cruel; but the continued exercise of almost unlimited power over the lives of others has grafted in it a love of bloodshed. The annals of his domestic policy are written in lines as bloody as are those of his foreign conquests—brothers, sisters, nephews, nieces, friends, have all fallen before his ruthless hand.

In the same sense writes Mr. Maund, who has certainly had good opportunities of forming an opinion. He says:—

King Lo Bengula is by no means so black as he is painted (I mean in character). I must differ from those who say he is "deadly cruel." We must not judge him by our standard. He has to rule a turbulent people, who do not know the value of life. Speaking one day to me of killing, he said, "You see,

you white men have prisons, and can lock a man up safely. I have not. What am I to do? When a man would not listen to orders, I used to have his ears cut off as being useless; but whatever their punishment they frequently repeated the offence. Now I warn them—and then a knobkerried man never repeats his offence." This, for a savage, was fairly logical. It may appear to us cruel; but remember how short a time it is since we hanged for sheep-stealing, and certainly the savage execution with the knobkerrie is not so revolting, and is less painful than a civilised execution refined with electricity. A blow on the back of the head, and all is over. I have now paid him three long visits at a very trying time, and I must say that throughout he has behaved splendidly to the white men. I only judge him by his acts. Constantly he used to send me oxen and sheep, keeping me supplied with them for months.

"THE MAN WHO DRANK THE KING'S BEER."

On the other hand, Mr. Thompson gives a ghastly account of the way in which Lobengula sometimes inflicts torture. The writer says:—

I remember once, when I was waiting for an audience, I saw a man brought in who was guilty of having drunk some of the King's beer. It was at the time of the great dance, when for a month there is a special licence, and when any one carrying beer about is likely to have it raided. But this man had levied toll on the King's beer, when it was being carried by the King's women. The poor wretch was brought before the King. He was horribly afraid. His eyes stuck out of his head, and his knees knocked together as he tried to make obeisance. The King bade them hold him fast; then he said, looking the culprit up and down, "You have a nose and a mouth, and two ears and two eyes. You have used your nose to smell King's beer"—turning to attendants—"cut off his nose!" They cut off the man's nose. "You have used your mouth to drink King's beer; cut off his mouth!" They cut off the man's lips. He was a horrid sight. Lobengula waited a moment. Then he said deliberately: "You have heard that it is not allowed to drink King's beer; but your ears are no good to you." Off went the poor wretch's ears. He looked at the King with a look dreadful to see. "Your eyes—cover up his eyes!" shouted the King. "Put his forehead over his eyes that he may not see King's beer!" and they cut the forehead of the man, and turned down the flap of skin as a surgeon might turn it, so that it hung over his eyes. Then the King looked at the man for a few minutes, and the man grovelled before him in the dung, until suddenly the King fell into a rage—perhaps he was ashamed of himself—and bade them beat the man with logs of wood. They beat him within an inch of his life. Last, the poor wretch mustered strength to crawl away, like a broken snake, along the ground; and he went and lay under a waggon until nightfall. Then he crept down to the stream to bathe his wounds. He came close past my waggon, and you never saw such a ghastly sight as he was. The flap of skin hung over his eyes, but it was dried and stark.—("In Afrikanderland.")

THE MOST HARD-WORKED MAN IN MATABELELAND.

This story is well told, and there seems to be no doubt that however kindhearted Lobengula may be personally, he is as indifferent as a schoolboy to the pain which he inflicts, or a scientific vivisector is in torturing a frog. It would, however, be a mistake to judge him by our standards. There is no reason to believe that he is more indifferent to the infliction of torture and death than the men in the midst of whom he lives and was brought up. Like the Emperor of Russia, he had no ambition to occupy the throne; he accepted the position philosophically, but in the opinion of Mr. Maund he would much rather be a farmer than a king. The first-born, Kuruman, disappeared, and hence in Matabeleland, as in Russia, the second son came to the throne. As King of the Matabele, he is one of the largest stock-owners in the world,

as his whole kingdom may be said to be his ranch. A writer in *South Africa* says:—

The King is one of the most intelligent men in his nation. His memory is prodigious, and, when he chooses to exert it, he has great tact and natural politeness. He has social qualities, too, and likes a good chat. He often unbends with his courtiers; but they are ever on the *qui vive* to say only what they know will please, and are careful never to contradict him. The duties of the King are no sinecure. He is the most hard-worked man in the nation. From morning till night he is hearing reports from all parts of his dominions, arranging the settlement of difficult law cases, judging criminals, and transacting farm business. He is a farmer on a gigantic scale, for he has the control and management of all the nation's cattle. He is the centre from which everything radiates, and to which all things converge in Matabeleland. The destruction of an impi, or the death of a calf at some cattle-post, are alike reported to him with minutest details.

A PICTURE OF THE KING IN HIS KRAAL.

The author of "Matabeleland and the Victoria Falls" gives a very bright picture of the scene in the King's kraal when Lobengula is receiving visitors. He says the scene with the King sitting on his biscuit-box would make a picture:—

The setting sun; the dark green trees beyond the kraal and the green walls of the newly-erected kraal; the yellow beehive-like huts; the yellowish trodden grass in the space; the herds of goats and sheep, with lambs and kids, and pack of dogs, crowding round the King's waggon; the group of natives, some all but naked, some adorned with feathers, some with a single article of European dress, as a hat, crouching on their haunches, forming the court of the black King; tusks of ivory lying about. To complete the picture, a white trader or two should be introduced, not above crouching before his sable majesty, who sits there in his broad-brimmed black felt hat, pipe in mouth (a small briar-root, worth perhaps 2d. at home)

A KING'S DIET.

Lobengula smokes constantly, smoking great quantities of Boer tobacco. In fact, he may be said to live on beef, beer, and tobacco. Mr. Thompson gives the following account of his diet:—

In the early morning, if the weather be cold, he takes a pannikin of black coffee, well sugared. Between this and about eleven o'clock he may have a few drinks of beer. At eleven he has breakfast, which consists of grilled or steamed beef, with beer afterwards to wash it down. Occasionally he may have a small dish of mashed pumpkin or beans, or some other vegetable, placed before him. He has similar courses for dinner about three p.m.—that is, if he wants any dinner—and supper at seven p.m. Before breakfast he washes his

hands and face, using soap, in a basin which is brought to him by one of his slaves. After his ablutions, another slave brings forward the meat, which is heaped on a large wooden ashet, which the slave holds, kneeling, in front of his royal master till he has finished. He picks out the dainty bits, and throws the remainder either to his dogs or slaves. He uses a knife, and his fingers usually serve the purpose of a fork, although I have seen him use the latter instrument occasionally. After feeding, instead of wiping his greasy fingers with a table napkin, he rubs them over his bare arms and legs. Lobengula does not require a tonic to assist his appetite. To his meat he seldom uses salt, the gall of the animal, which is poured on the meat when put into the pot, serving that purpose. It is also supposed to make the meat tender.

Although he drinks quantities of beer he takes no spirits, and all the champagne which is given him he hands over to his wives, of whom he has comparatively few.

THE ROYAL HAREM.

He is said to take four new wives every year, but in reality he has only ten wives and about eighty concubines. As his father Moselekatse is said to have had five hundred, Lobengula may be said to have made considerable progress towards monogamy. It is a curious fact that none of his real wives have children, and the next king of Matabeleland will have to be taken from among the sons of the concubines. When he is sitting in his sanctum drinking beer he usually has five or six of his favourite wives sitting in front of him. When he is making a progress throughout the kingdom he dispenses with the difficulty of having to carry about with him his harem by stationing squads of wives in various parts of the country. They are so distributed that he cannot turn up in any place without having a certain number of wives waiting for him.

THE KING'S SISTER NINI.

Matabele women are by no means uncomely in their youth. The portrait accompanying of the young princess appointed to marry a neighbouring potentate would compare very favourably with any English girl. The tendency to *embonpoint* is a very noticeable feature in the Matabele female. To be in the fashion you must be fat, and when kings and queens set the example it is only natural that subjects should follow suit. In the early days of the reign the King's sister Nini was the real queen of Matabeleland. The following description of her appearance at a great state function may be regarded as describing the Matabele conception of female beauty:—

Suddenly the royal sister appeared, and presented a most singular, not to say magnificent appearance. It was something



A MATABELE PRINCESS.

like the appearance of the *prima donna* at the opera, or the leading spirit in some gorgeous pantomime. She is very stout and tremendously *en bon point*, and her skin is of a coppery hue. She wore no dress, and the only covering above her waist was a number of gilded chains, some encircling her, some pendent. Round her arms were massive brazen bracelets. A blue and white Freemason's apron appeared in front, and looked strangely anomalous there, though really not unbecoming. From her waist also there hung down behind a number of brilliant-coloured woollen neck wraps, red being the predominant colour. Under the apron was a sort of short black skirt, covering the thighs, made of wrought ox-hide. Her legs and feet were bare, but round her ankles were the circlets of bells worn by the women to make a noise when they dance. Her head-dress was decidedly pretty—a small bouquet of artificial flowers in front, and amongst the hair, standing in all directions, feathers of bee-eaters' tails. A small circular ornament, fashioned out of red clay, was on the back of her head. She put herself in posture for the dance, but did not move very much or energetically whilst keeping time; she suffered too much from adiposity. She held one of the large oval black and white ox-hide shields surmounted by a jackal's tail, such as are carried by the warriors.

A SUDDEN AND BLOODY END.

Nini for a long time ruled the roast in Matabeleland and got rid of her enemies by bringing accusations of witchcraft against them. However, at last she overstepped the mark, when from jealousy of one of her sisters-in-law she brought an accusation of witchcraft against her. Unfortunately for Nini, Lobengula was very much in love with his wife, and it did not take much to persuade him that if there was witchcraft the witch was no other than Nini herself, thereupon the days of Nini were brought to a sudden and bloody end. The wives breathed freely again when they heard their terrible sister-in-law was no more. Mothers-in-law in Matabeleland are not allowed to enter the houses of their daughters' husbands, and if they accidentally meet them in the streets they must look another way. From this it is evident that the Matabele have made considerable progress in civilisation. In the butchery by which Lobengula maintains his authority he by no means spares his relatives. Shortly before Mr. W. Montague Kerr visited Bulawayo, Lobengula had put to death his uncle Usiquiana and destroyed his kraal numbering forty people in all.

THE CURSE OF WITCHCRAFT.

It is impossible to form any estimate of the character or rule of Lobengula without taking some account of his exploits in witchcraft. It is only on reading of the way in which witchcraft is practised in savage tribes that we begin to understand the reason for the interdiction which is placed on it in the Levitical Books. Khama, stern old Puritan that he is, has peremptorily put down witchcraft in the whole of his dominions, for witchcraft in these countries is by no means a harmless table-rapping or an invocation of spirits—good or bad. It is a system of terrorism which cuts up by the roots the very rudimentary beginnings of civilisation and religious liberty. To accuse your enemy of being a witch, or of practising witchcraft, is a simple and well-understood formula for compassing his death. Evidence is not required of the guilt, neither is the accused party allowed to rebut the accusation brought against him. Treachery, no matter how hideous, murder, no matter how foul, is held to be excused by the simple allegation that the victims had been practising witchcraft. Witchcraft, like charity, covereth a multitude of sins. The practice of witchcraft, however, is a much more serious thing than the mere bringing of false accusations against innocent men.

LOBENGULA AS WIZARD.

Lobengula is at least no fool, but one of the shrewdest men in all savagery. He is hard worked, but he always finds time for his incantations. Every day, no matter how much he may have drunk with his wives the night before, he is up before sunrise to inspect his cattle and flocks with the vigilant punctuality of a Scotch shepherd. Having done this he retires to his sanctum and practises magic. Mr. Thompson says:—

Here he cooks Devil's broth, which is made out of crocodile livers, hippopotamus fat, snakes' skins, birds' beaks, fat frogs' toes, and several other things. While the steam of this infernal compound ascends, he is supposed to petition the gods for what he may most desire.

One of the most solemn functions of the King as a magician is the making of rain, in which he is an adept. Mr. Thompson seems to think that all his rainmaking is only a clever make-believe of a weather-wise student of meteorology, but this is somewhat doubtful.

A ROYAL RAINMAKER.

Mr. Thompson gives one or two stories as illustrating the kind of exploit by which the King obtains his reputation:—

The King has the reputation of being a remarkably good hand at making a thunderstorm, and in this he gives way to no man. I remember one day in June—the one month in the whole year in which you least expect rain—some natives had brought a large python into camp, and were singing some of their rain songs. It is sudden death to any native in Matabeleland who, if he sees a python, does not by some means or other manage to secure it and bring it in alive. The King took possession of the reptile, and said he must go and make rain. I laughed at this, and said I did not think he could do so, to which the King replied, "You will see." The python was skinned alive, its liver taken out and cooked, and the usual rainmaking rites performed. Curiously enough, just before sundown the sky clouded over, and soon afterwards one of the heaviest thunderstorms I had ever seen broke over the place. Next morning the King asked me if a white man could make a thunderstorm like that? I said, "No, King; if we could get you down amongst the farmers in the Karoo we could guarantee you a fortune."

He gives us his own explanation of the mystery: that Lobengula expected the rain from the fact that the wind had veered round and had blown for three days from the west, which is an almost sure sign that there will be rain on the fourth day. That, however, does not explain the coincidence of the discovery of the python; without it there would have been no attempt at rainmaking that day. Besides, Lobengula frequently tries to make rain when drought is persistent. Then presents of cattle are brought in and whole kraals of suspected subjects are killed. Evidently the doctrine that there is an Achan in the camp when things go wrong is a very favourite one with the Matabele. The belief in witchcraft influences the whole of Matabele life. The king's wooden platter, for instance, is never washed out for fear of witchcraft, with the result that it is covered with a thick cake of fat about an inch deep. The king is perpetually travelling about, lest he should become the victim of malignant spells of malevolent magicians. When the army goes to war it is doctored, and the custom of smelling out is in full force. There is a strong belief in Matabeleland that there is no religion but witchcraft, and Lobengula is its prophet.

CHRISTIAN MISSIONS IN MATABELELAND.

Christianity never seems to have been able to make much impression upon the natives. This is not because

of persecution, for the missionaries seem to have been very well received. Mr. Mackenzie's account of the first preaching of Christianity before Moselekatse is very interesting:—

The missionaries were able to commence preaching to the Matabele. The first services were held in the large cattle pen of the town, and were attended by great numbers of the soldiers. Moselekatse was also present, and showed his knowledge of Sechuana and the doctrines of the Word of God, as previously taught him by Mr. Moffat, by occasionally interrupting the interpreter and helping him with the right word. As every utterance of Moselekatse is applauded, these corrections were received with the usual demonstrations, every soldier present shouting out "Great king!" etc., in the middle of the sermon. The chief also considered himself bound once or twice to express his dissent from the doctrines which were proclaimed. For instance, when one of the missionaries, some time after their arrival in the country, was preaching concerning the accessibility of God, he said that all might repair to him in prayer, the poor people as well as the greatest kings, and that God would hear the one as soon as the other—"That's a lie!" interjected Moselekatse, who did not like thus publicly to be ranked with the poor and the abject. The missionary was immediately interrupted by the shouts of applause which greeted the emendation of the chief. As he found, however, that his disapprobation did not alter the preaching, and that in every discourse there was a good deal which was unpleasant for him to hear, the Matabele chief did what people in somewhat similar circumstances do in England and elsewhere, he gave up attending the public worship.—("North of the Orange River," pp. 317, 318.)

After the missionaries left, the Matabele continued to hold their meetings, not from any religious feeling, but simply from the spirit of imitation. Moselekatse ordered his Prime Minister to deliver the discourse. It seems to have been done in serious earnest, the performers being as free from any desire to scoff at Christianity as they were from any real belief in its tenets. The white man's service was in their eyes equivalent to their own dances, which they religiously performed, and evidently thought it was well to keep up the custom when once established. After a while the unmeaningness of it all seemed to come home to them, and they dropped it.

THE GREAT DANCE.

The great dance of the Matabele has often been described, but never more vividly than by Mr. Selous and Mr. Thompson. This great dance takes place at the time of the new moon, in February, and a very imposing spectacle it is. Mr. Thompson says:—

On the day of the dance, the troops congregate in five large divisions, and then march to the green in front of the king's kraal, where they form into a semicircle about five hundred yards long and eight or ten men deep, more or less, numbering, perhaps, from eight thousand to ten thousand men. In their head-dresses and capes of black ostrich feathers, and kilts made of the skins of leopards and other wild animals, they present a very imposing spectacle. They carry their shields and assegais in one hand, and in the other a dancing stick, with which they every now and then beat their shields, keeping time with their songs, and stamping with their feet in perfect unison. Each division is to be distinguished by the colour of its shields—some white, some black, others red and white, etc.

THE KING AND HIS WIVES.

On the day of the Big Dance Lobengula has to be present most of the time, either dancing himself—a pleasure he does not appreciate, as he is stout and gouty—or looking on. His wives and other high women of the nation also take part in the dancing. They present a very pretty spectacle in their many-coloured clothes and beads, dancing gracefully in front of the regiments, swaying backwards and forwards while singing, and waving supple wands. Every now and then some old or young blood would rush out from the ranks with a yell,

jump and run about like a maniac, stab the ground or air with his assegai, and shout out his former prowess in war, every stab, and the direction of it, showing the number of and manner in which he killed his foes; at each death-blow, if well dealt, being received with loud acclamations of praise by the assembled warriors. The dancing, which is conducted throughout in this semicircle order, is kept up with great vigour from early morning till far into the night. It is hard work, and I have frequently seen the men retiring from the ranks thoroughly exhausted, with the perspiration rolling down their bodies.

THE SACRIFICES.

After the day of the Big Dance is the slaughter-day. An important feature in connection with this day is that of the sacrifice of about twenty black bullocks, which are selected from a sacred herd kept for this purpose. The bullocks are killed in a sacred goat kraal in presence only of the King, the witch doctors, and a few of the chiefs of the country, in order that the sacrificed bullocks may carry messages from the living to their departed relatives and acquaintances in the world of spirits.

The bodies are allowed to lie in the kraal over night, and in the morning they are cut up and the meat cooked and distributed among the various regiments to be eaten along with the other meat. The cooking process is quite a sight. What with the smoke and the steam, the rattle of tongues and demoniac shouts, the heat of the fires and the sun overhead, perhaps it would not require a strong effort of imagination for one to fancy he was in warmer quarters. The meat is distributed in the afternoon, and it is quite a spectacle to see how the soldiers, who perhaps have not had a bite of food for two or three days, devour their portions.

THE THROWING OF THE ASSEGAI.

The last two days of the dance are devoted to drinking beer, of which there are great quantities distributed to the troops, who on these occasions are anything but pleasant customers to be near. On the day of the Big Dance it is customary for the king to throw his assegai out in the "veldt," while his regiments follow in his rear. Whatever way the assegai is thrown signifies the direction he intends sending them in the coming season; and immediately he does so they all stab the ground, and declare their willingness to follow to the death his orders. The dance may be termed the dance of the "Purification," as on the day of the Big Dance no blood must be shed, and the people bathe in the river early in the morning. It might also be called the festival of the first-fruits of the nation, as no one eats any of the fruit of the land till the king has first partaken of it. On the day the regiments disperse for home, they burn the huts which had been their temporary home to the ground.

AN IMPOSING SPECTACLE.

Writing of this dance, Mr. Selous says:—

The greater part of the Matabele are physically a fine tall race of men. They look magnificent, and when standing in a semi-circle round their king, with their large ox-hide shields in front of them, must present, I should think, as imposing a spectacle as any race of savages in the world. The dancing lasted three days, during which time a great many oxen were slaughtered for the assembled people, and immense quantities of beer were drunk. Every downward thrust made with the assegai represented a life taken, and at every stab the warriors all hummed out with one accord the word "Jee." One man I watched had seventeen lives to account for, another fifteen, and so on. At last the king came from the inner kraal, and advancing into the circle stood in the midst of his warriors, dancing quietly by himself. He was dressed in monkey skins and black ostrich feathers, and really looked a king. Presently the king walked in the midst of his plumed army to the open ground outside the kraal, and performed a portion of the ceremony, which consists in throwing an assegai, and then running forward and picking it up again. As he did this all the warriors ran forward as well, striking the insides of their shields at the same time with the butt end of their assegais, and producing a noise literally like thunder.—("A Hunter's Wanderings in Africa," pp. 54, 55.)

THE MATABELE AT MEAT.

The spectacle of the Matabele feeding must be revolting indeed. Great hunks of meat are passed round to, say, parties of a dozen or more, each of whom as it passes him tears out as big a piece of the round of beef as he can get hold of with his teeth, and then bolts it with such expedition as he can in order to be able to take a second bite when it is passed round again:—

But if it is very large, and the party are not numerous, they may be seen seated in a circle, supporting the meat by their hands in the centre, while they all simultaneously tear and pull away at it with their teeth in fine style.

LOBENGULA AND THE WHITES.

During this dance Lobengula has been frequently appealed to to sanction an attack upon the white men. This he has hitherto parried very adroitly. Some seven or eight years ago a writer to a Cape newspaper was present during the dancing, and thus records an incident which is not of unfrequent occurrence:—

After we had looked with much interest on the scene for about half-an-hour, there suddenly leaped to the front from the ranks a tall yellow Induna, brandishing his spear and other arms about, and addressing the interpreter of the King in a loud voice said: "Ask the King what those white people have come here for!" Old Lo Ben instructed the interpreter to tell him: "These white people have come here on their own authority, and they only come to look on." The excited Induna replied: "Tell the King that I say he lies; let him leave these three whites to us for a few minutes, just to bathe our spears in their blood; let him do this; then we shall be convinced that he loves us more than the whites." Old Lo Ben was about to burst with anger, and it was a horrible sight to see his ugly eyes rolling about. He replied to the impudent Induna: "You may have those three whites (the correspondent, Grobler, and Mackenzie), but you must first go to the Gold Fields and Diamond Fields, and wash your spears in the blood of all the whites there, exterminate them everywhere, and when you have finished your work you can have these three whites too."

MOSELEKATSE ON THE ENGLISH.

Whatever vices Lobengula may have, all agree that he has been faithful to the white men in good report and in ill. In this he was a true son of his father Moselekatse, who on one occasion thus addressed his subjects concerning the English:—

These are the masters of the world. Don't you take notice how they sleep in the open country alone and unprotected, and are not afraid? They are in my country one day; they pass on to the towns of other chiefs; they go fearlessly, for they bear no malice, and are the friends of all. And when the great men in the white man's country send traders for my ivory do you think they give me beautiful things in exchange because they could not take the ivory by force? They could come and take it by force, and all my cattle also. And yet look at them! They are humble and quiet and easily pleased. The English are the friends of Moselekatse, and they are the masters of the world.—("North of the Orange River," p. 312.)

THE OPENING UP OF MATABELELAND.

Lobengula was much troubled in mind by the reverses which we experienced in the Transvaal war. The Boers he knew and disliked; the Portuguese he knew and despised. It was not until Sir Charles Warren's expedition that the English began to press upon Matabeleland. No sooner was the question of opening up the mines of the land of Ophir decided on, than concession-hunter after concession-hunter insisted that Lobengula should give them the right of digging for minerals. He refused to give any permission, and in this he adhered to his father's policy. Mr. Mackenzie tells us:—

As soon as the discovery of gold was announced in the

south an ambassador from the Transvaal Government visited Moselekatse to obtain authority over the gold field in behalf of the Transvaal Government. But the old chief would not yield. "Your people may come in and take away this stone (quartz) as they may take away ivory in their waggons. They may load up as much as they please of it, but on no account are they to bring with them a Dutch woman, a cow, a ewe or she-goat, because the permission is to carry away stones, not to build houses and towns in my country."—(Ib. p. 353.)

LOBENGULA'S LETTER TO THE QUEEN.

Besieged as he was by concession-hunters, threatened by the Boers and Portuguese, Lobengula one day told Mr. Maund, who was seeking a concession on the ground then occupied by the Portuguese, to take two of his indunas to see whether the White Queen was living, "for they tell me," he said, "that the White Queen no longer exists, and that is why the white men come here and bother me. I want you to take two Indunas with you to see whether the White Queen is living." Mr. Maund hesitated at first, but the next day he thought it would be well to accede to the King's request, and in a couple of days Mr. Maund with two old Matabele started for Cape Town.

The following is the text of Lobengula's letter to Her Majesty:—

"Lobengula desires to know that there is a Queen. Some of the people who come into this land tell him there is a Queen, some of them tell him there is not.

"Lobengula can only find out the truth by sending eyes to see whether there is a Queen.

"The Indunas are his eyes.

"Lobengula desires, if there is a Queen, to ask her to advise and help him, as he is much troubled by white men who come into his country and ask to dig gold.

"There is no one with him upon whom he can trust, and he asks that the Queen will send some one from herself."

THE INDUNAS.

One of the emissaries was Babjaan, an old man of seventy-five and a relative of the King's, whose life he had saved at the great battle at the commencement of his reign. The other man was Umsheti, a small, gouty, bad-tempered fellow of sixty-five, who had elephantiasis in one leg, and a weak heart. Lobengula paid all expenses. They started naked, but by the time they reached Cape Town Mr. Maund had succeeded in dressing them, but on their way back they undressed and entered their native land in the same condition of nudity in which they had left it. The mission was carried out in Lobengula's usual simple and direct method of dealing with things. He could trust these two indunas, therefore he would send them right across the sea to the presence of the White Queen herself to verify the fact of her existence and to obtain her advice at first hand. To secure obedience to his mandate he told the indunas that if they came back without having seen the Queen they would be killed at once.

IN VINO VERITAS.

It is unnecessary to follow their journey down the country, or to speak of the difficulties which red tape placed in the way of their having an interview with Her Majesty. All difficulties, however, were overcome, and the mission was a remarkable success. Lobengula could not bring himself to believe their report, so again bringing his native cunning to his aid he verified the reports from regions lying far beyond the borderland of the Matabele country by the expedient of making the envoys drunk night after night and interviewing them separately. As their statements agreed, he came to the conclusion that they must be speaking the truth. It is a thousand pities that no shorthand writer was present to take down the

report of these two aged indunas. It more than any other document would have enabled us to understand the difficulty which the savage has in understanding civilised things. The indunas began at the beginning, and went through the whole of their travels surrounded by a listening throng of wondering chiefs.

WHAT THE INDUNAS SAID OF THE SEA.

They found their first difficulty in trying to make the King understand what the sea was. He had never seen the sea, so they told him that it was like the blue vault of heaven at noon, and that the waves rushed on the shore as the impis of the King charged at a review. If the sea was as the firmament above, the steamer or floating kraal was the sun in the heavens, while all round was blue water. They explained the motion of the ship by the statement that the great iron kraal was pushed through the water from behind by the engine. This puzzled Lobengula; he said he could not understand how an iron kraal could float upon the water, and concluded that it must have supports from the bottom, "and you may depend," he added, "that it was by these supports that the kraal was pushed along." His idea evidently was that the kraal walked through the water, its legs being concealed by the waves. This naturally appeared to him wonderful. "Truly," he said, "these white men are the sons of the sea." But sometimes, said the indunas, the blue sea was overcast, and the sea was full like a river in the rainy season. Then the floors and the roofs of the kraal rocked until the white men danced—a picturesque reminiscence of the Bay of Biscay. On their way they passed the Portuguese gate, as they called Lisbon. This too was a great trouble to Lobengula, for how could the great White Queen allow Portugal to be between her and Africa?

THE WHITE ANTS OF LONDON.

But the wonders of the voyage were nothing to the wonders which they saw in England. London, as usual with savages, impressed them more than anything else:—

London they described as the place all white men must come from; people everywhere, all in a hurry, serious of faces, and always busy like the white ants. There was not room for any one above ground in this great kraal, for they could see men and horses moving in a stage below, just as they live in houses built one above the other (this referring to Holborn Viaduct). The fire-carriages, too, (locomotives), like those between Kimberley and Cape Town, have to burrow in the earth under the streets for fear of being stopped by the crowd.

THE QUEEN'S STOREHOUSE.

They were greatly impressed also by the Bank of England, which they called the "Queen's storehouse." They described how they had been allowed to lift bags of gold, and how it made their hearts sad to see so much gold that they could not put into their pockets. They told how they visited the bullion-room, where there were great piles of ingots, some of which were heavier than Babjaan could lift with all his strength; nor did they omit to remark that the Queen's storekeeper took no notice of their hint that in their country, when any distinguished visitor was received by their King, he usually gave the largest beast in the herd to the stranger. "But," said Lobengula, "the ingots of gold were in stone?" "No," said Babjaan, "they were all ready to be cut into money." "Then," said Lobengula, "why, if the great Queen has so much gold, do her people seek for more?" Then answered the indunas, "It is because the Queen makes her subjects pay so much gold, that they have to go all over the world seeking it, in

order that they may pay their tribute!"—an ingenious explanation, which completely satisfied Lobengula, and led to his pegging out forty reef and two alluvial gold claims in Mashonaland.

THE KRAAL OF THE WHITE QUEEN.

Then they described Windsor, and said how they had seen the great White Queen, whom it was easy to recognise from her manner and bearing. They told how the Queen's soldiers were clothed in iron, and on either side of the approach to the Queen's castle so motionless did they stand that the indunas believed that they were stuffed, until one of them saw their eyes moving. The White Queen was the greatest woman they ever saw, but the most beautiful was Lady Randolph Churchill. They were taken to the Zoological Gardens, where they somewhat resented not being allowed to poke the lions with their umbrellas; also the Alhambra, where they found the dancing even more to their taste than that with which they were familiar in Matabeleland. Madame Tussaud's delighted them, for all the kings and queens that were shown them they believed represented monarchs who had been conquered by the great White Queen, Cetewayo bringing up the rear. But always they came back to London.

THEIR IMPRESSION OF ENGLAND.

It was like the ocean they said. A man might walk and walk and never get to the end of the houses, nor did they ever get over their marvel at the number of Englishmen. If every Englishman was killed at the Cape, for every drop of blood from their bodies a fresh man would spring up, they told their king. They described the manoeuvres they saw at Aldershot, and repeated over and over again their first burst of enthusiasm over the horses so big and so strong, and the discipline of the men. After describing the sham fight, old Babjaan would address the indunas, and told them:—

"Never talk of fighting the white man again, aough! They rise up line after line, always firing. Their little boys, the sons of headmen, all learn to fight like men (referring to Eton boys). Their generals correct all faults; they won't pass a man who is out of time as they dance by in line coming from the fight (the march past)."

THE WITCHCRAFT OF THE TELEPHONE.

But the thing which completely bowled them over was the telephone. They could conceive—though with difficulty—that it was possible for English witchcraft to make a machine which could talk English even when those who talked were a mile from each other, but they could not understand the witchcraft which enabled the English to make the telephone speak Matabele. But that it did they could swear. They had been separated, and at the distance of a mile apart Babjaan had talked to Umsheti by means of this magic, and the machine spoke as pure Matabele as if it had been made in Africa. Another experience of theirs did not turn out so well. They were breakfasted by the Aborigines Protection Society, where they were received, they said, by many white-haired indunas, whose influence with the Government they somewhat exaggerated.

The immediate result of that mission was that, whether owing to the caution of Lord Knutsford and the counsel of the Aborigines Protection Society, Lobengula believed that the great White Queen and the English public opinion were hostile to the granting of the concession to the Chartered Company, and there and then he slew his Prime Minister Lofcha, who had advocated the granting of the concession, and some seventy of his companions.

CAPTAIN FERGUSON'S MISSION.

It was then decided to send a guardsman envoy out with presents. The chief aim of this mission was to undo as far as possible the mischief occasioned by Lord Knutsford's hint that the King should not give away all his land to the first comer. There is a difference of opinion as to the impression produced by the uniform of the Guards which Captain Ferguson wore; some said it did good because it proved to Lobengula that his indunas had not lied when they stated that the Queen clothed her soldiers in iron; others assert that it made a bad impression upon the

pressed to perform his promises he drew back. Mr. Selous in his new book says:—

When Mr. Doyle reminded him of his promises to Dr. Jameson, he avoided any discussion of that question, and only said, "There is only one road to Mashonaland, and that goes through my country and past Bulawayo"; and he further said: "If Rhodes wants to send his men round my country, let him send them by sea to beyond the Sabi river." At last he said to Mr. Doyle, "Rhodes has sent me many emissaries, and amongst them Dr. Jameson, whom I like, and whom I am told is Rhodes's mouth; but I am Lobengula, and I want to see the big white chief himself; I am tired of talking with



THE KING, QUEEN, AND WIZARD OF THE BARUTZI.

King, because he thought it cowardly for a soldier to hide himself behind an iron breastplate, instead of meeting his enemy as a brave man should without sheltering himself behind anything.

THE ROAD TO MASHONALAND.

After signing the concession which brought the South African Company into existence, Lobengula became somewhat alarmed. He had given Dr. Jameson permission to take the pioneers through to Mashonaland. When the time for the occupation came he fought shy, and declared that there was only one road to Mashonaland, and that lay through his country. Dr. Jameson had not only his consent to the cutting of a road to Mashonaland, but also promised to send men to clear the route. When

Rhodes's messengers and the bearers of his words; their stories don't all agree."—"Travel and Adventure in South-East Africa," p. 359.)

It was impossible for Mr. Rhodes to come, and they then saw that they had nothing but hostility to expect from Lobengula, and the pioneers marched along the Selous road prepared and expecting to be attacked at any moment.

LOBENGULA AND THE PIONEERS.

The whole country was full of preparations for war, and more than one message was sent by Lobengula which might have deterred less resolute men than those at the head of the expedition. Mr. Selous speaks very frankly on this point:—

Personally Lobengula probably never wanted to fight, though it is the most absolute nonsense to talk of his ever having been friendly to the expedition. But he had a very difficult part to play, and it is wonderful that he managed to restrain his people as he did.

We cut the road to Mashonaland in defiance of them, and our advance would most certainly have been resisted but for two circumstances. The first was the fact that during the progress of the expedition a well-equipped force of five hundred mounted men of the Bechuanaland Border Police were encamped on the south-western border of Matabeleland; and the second, that after the expedition crossed the Tuli, and until it reached the plateau of Mashonaland, Lobengula and his people never knew where we were.—(*"Travel and Adventure in South-East Africa,"* p. 381.)

When we had established ourselves in the country and the forts were built it was too late, and Lobengula made the best of a bad bargain.

AFTER THE SETTLEMENT OF MASHONALAND.

The last two years things have gone pretty smoothly, and there have been no serious complaints on either side. The last published Blue Book does not show the old man to disadvantage, with one characteristic exception. On the whole he plays rather a dignified part. The exception is the report dated July 5th, 1892, announcing that the King had had the Regent and the Regent's brother killed, and that their sons, wives, and children were all being killed, their dogs were also killed, but all the cattle and slaves were captured. They were accused of witchcraft. The Regent was strangled, and his brother was shot, and the King had given orders to clear out the whole family. He had also sent an impi to kill his brother Molhaplini. The Regent was, in the interpreter's opinion, the best and the least harmful man in the country, but he was powerless against the accusation of witchcraft. The execution of the Regent, however, was one of those internal affairs with which we have nothing whatever to do. If we take into account the civilisation of the two men, Lobengula's conduct would probably be less blameable than that of Captain Lindy.

THE KILLING OF NGOMO.

Ngomo was a chief occupying a kraal near to Fort Salisbury. Some natives belonging to this kraal were accused of stealing from the farm of an Englishman. Ngomo was then summoned to surrender that he might be taken to Salisbury to be tried. When Ngomo did not give himself up to be tried for the offence committed by some of his men, Captain Lindy determined to make an example of him and establish the white man's authority by force. This being interpreted meant that Captain Lindy took some mounted men, a seven-pounder, and a Maxim gun. They surrounded the kraal during the night, and as soon as day dawned a well-directed shot from the seven-pounder gave the signal for the attack to commence. The natives appeared to have fired in reply, but they neither killed nor wounded any of their assailants. The shells of the seven-pounder apparently demoralised the natives, but it did more than demoralise, it killed twenty-one of them, among the dead being the chief, Ngomo himself. Captain Lindy then carried off forty-seven head of cattle and some goats. Deeming the punishment sufficient, he did not fire the huts. Then, departing home, he indited a complacent letter to the magistrate, declaring that a very wholesome lesson had been given to all the chiefs in the neighbourhood. This action met with severe condemnation, both by the late and the present Government. Captain Lindy, however, still retains his position of Commander of the Chartered Company's forces in Mashonaland.

GOOD ADVICE FROM LOBENGULA.

A short time before there had been another trouble among the Mashona tribes. One chief had raided another, and the raided chief refusing to submit, troops were sent against the raider in order to give him a lesson. The affair was reported to Lobengula. He expostulated, writing, "I don't like the action you have taken with the Mashona. What does it matter if the Mashona fight among themselves? it is bad for you to mix yourself up in such matters. You should let the natives settle their own disputes. Small matters like this bring on endless troubles, and cause us both trouble and endless palaver. Dr. Jameson was wrong to mix himself up in this affair." Lobengula took no notice whatever of Captain Lindy's massacre of Ngomo, no doubt feeling the conduct of the British authorities modelled too closely on his own for him to have anything to say.

THE CUTTING OF THE TELEGRAPH.

Then there came up a little trouble about the telegraph wires. Some five hundred yards of telegraph wire was cut and carried off. The thieves belonged to a chief named Goomala, who lived on the frontier line. Instead of giving the culprits up, the chief paid the fine in cattle, and then at once sent word to Lobengula that the English had seized the King's cattle. This seems to have upset Lobengula altogether. Mr. Colenbrander, the interpreter resident, wrote on the 10th of May that the King was "awfully wild" about the seizure of the cattle. Mr. Colenbrander had stated during the previous month that the King was very wild that people should be allowed to come into Matabeleland for trading and otherwise from the east, without first getting his permission. He said what was perfectly true, that worse dangers might arise if white people were allowed to wander about in his districts without his knowledge.

OUR AGENT'S WARNING.

Mr. Colenbrander was evidently impressed with the sincerity of the King. He writes that he is "sure the King is trying to pull straight," and that Dr. Jameson ought to help him all he could. Some traders who had come into the country without the King's permission had been robbed. As soon as Lobengula heard of it, although they had entered his country without his permission, he used all his authority to recover their goods, and succeeded. Mr. Colenbrander concluded his letter by the following significant sentence: "Prevention is better than cure; and in my humble opinion it is better to avoid any open rupture, unless the British South African Company are fully prepared, which I very much doubt." After the seizure of the cattle, Mr. Colenbrander writes, "I have written to Drs. Harris and Jameson to be more careful about the seizures, as these matters may not always be taken so coolly by the King." The King sent a message to these officials, asking them to be more careful, and also asking them the pertinent question whether it was right to punish natives without being positively sure that they were the real offenders.

LOBENGULA'S REMONSTRANCE.

Nothing could be more sensible and dignified than the old King's letter:—

May 13, 1893.

My Friend,—Your people, the people of the Company, have taken from my servant Setause my cattle which he was herding

The cattle were taken from the young men who were herding them, and who came and reported the matter to the men.

Upon the men going to see and ask why this was done they were told that the telegraph wire had been cut and that my

cattle were taken and would be kept until the people who had cut the wire were found and given up.

My people said they had not cut the wire and knew nothing of it, and asked to be shown the place where it had taken place. Instead of your people doing this they bound and took away some of my men.

I now ask you why you allow your people to do these things.

The King professed to be satisfied with Dr. Harris's explanation, and expressed a hope that the cattle would be returned to his people at Tuli.

WHY THE IMPI WAS SENT.

Out of this incident came all the trouble. Lobengula's conduct seems to have been extremely correct. As soon as he received the complaint that the telegraph wires had been cut and stolen by natives on his side of the frontier, after first protesting against his cattle being stolen to punish the offenders whom he repudiated, he despatched at once a large impi to destroy and punish the thieves. Telegraphing from Bulawayo, Colenbrander warned Captain Lindy not to be scared, as the expedition was not against the whites, but intended to punish the recent wire-cutters as well as some of the Mashonas who had stolen some of his cattle. The impi, however, having received instructions, carried them out with small regard to the more or less imaginary frontier line which had been drawn between Mashonaland and Matabeleland. In the eyes of all the Matabele, Mashonaland is part and parcel of Matabeleland, and if the South African Company is there it is by virtue of a concession by Lobengula, and it in no way prevented the King sending his impi into Mashonaland to punish any of the Mashonas who may have stolen his cattle. This although natural is not a very workable arrangement. The only method by which the two jurisdictions can be worked side by side, is for Lobengula and Dr. Jameson to agree as to a frontier line. Our troops disregarded this in the first instance when they levied a fine upon Goomala's men on the Matabele side of the frontier, and it is not surprising that the Matabele chased the Mashona right into the town of Victoria. The Mashonas as usual were killed like rabbits and their cattle driven off. Some of them, however, took refuge under the British flag.

THE SCARE AT VICTORIA.

The indunas demanded their surrender, which was promptly and energetically refused. Thereupon the Matabele took up a position which menaced the security of Fort Victoria. Then as Dr. Jameson telegraphed, "the Victoria people had the jumps." Volunteers were called out, rifles distributed, and some four hundred men gathered together at Fort Victoria. All business was at a standstill, and every one watched for the threatened attack. They were given notice to disperse within an hour's time. At the expiration of the hour they were still hanging about, whereupon Captain Lindy, with thirty-four mounted men, rode out of Fort Victoria amid a whirlwind of cheers. They dispersed and pursued the impi for nine miles, killing both the indunas and many others. This was a very melancholy response to Lobengula's attempt to punish the cutters of the telegraph wire. Colenbrander repeatedly wrote to say that Lobengula knew it was a serious thing cutting and carrying away the telegraph wire, as it was the white man's mouth. Naturally Lobengula was very indignant at the attack upon the impi despatched to punish the wire-cutters.

LOBENGULA'S PROTESTS.

The following three telegrams set forth his view of the case, with a native eloquence which leaves nothing to be desired:—

20th July.—I shall return no cattle or compensate anybody for either cattle captured by my impi or damage done to property until such time that Rhodes returns to me all the captives, their wives and children, cattle, goats, and sheep which were given protection to by the Victoria people, and had I known at the time when I despatched my impi in the direction of Victoria what I know now, I would have ordered them to capture and loot all they could lay their hands on belonging to the whites, to compensate myself for the people and their property which were withheld from me.

27th July.—My own messengers have arrived, and they tell me that the captured cattle you complain of as belonging to the Company have been duly returned, but you did not tell me that you had a lot of the Amaholi cattle hiding with you, together with their owners; and that when my Indunas claimed them from Captain Lindy, he refused to give up either cattle or men, and told my Induna that the Amaholis and their cattle did not belong to me any longer, and then turned his cannon on to my people. Are the Amaholis then yours, including their cattle? did you then send them to come and steal my cattle? Captain Lindy said you had bought them for money; where then did you place the cash? Who did you give it to? Let my cattle be delivered to my people peacefully. I wish you to let me know *at once*. I thought you came to dig gold, but it seems that you have come not only to dig the gold but to rob me of my people and country as well; remember that you are like a child playing with edged tools. Tell Captain Lindy he is like some of my own young men; he has no holes in his ears, and cannot or will not hear; he is young, and all he thinks about is a row, but you had better caution him carefully or he will cause trouble, serious trouble, between us.

27th July.—I have received your wire—you accuse me wrongfully. I only sent my impi to recover some of my stolen cattle and to punish the Amaswini that your people complained to me about as constantly cutting your telegraph wires; but it would seem now to me that the white people stole my cattle, for white people know very well that the Amaswini had stolen some of my cattle, for I had written to tell Dr. Jameson; so what have you got to say now? You said before that you would not punish my Amaholi, but now that I send to punish them for you for harm done to your telegraph wires you resent it—my impi on its way back. What goods have my impi stolen and destroyed, and how many cattle have they captured? You only say that my impi has done all this as an excuse for firing on them. I am not aware that a boundary exists between Dr. Jameson and myself; who gave him the boundary lines? Let him come forward and show me the man that pointed out to him these boundaries; I know nothing whatever about them, and you, Mr. Moffat, you know very well that the white people have done this thing on purpose. This is not right—my people only came to punish the Amaholi for stealing my cattle and cutting your wires; do you think I would deliberately go and seize cattle from you? No, that would not be right.

On the same day Colenbrander and Dawson left Bulawayo, the King saying that it would be as well if they were away, as the hearts of his people were sore. So far it is difficult for one at a distance reading these despatches not to feel that Lobengula had the right on his side.

THE BRITISH OPINION ON THE SPOT.

It is, however, well to recognise the opinion of the British at the front, and this has been expressed with no uncertain sound by a public meeting of the inhabitants of Fort Victoria. They held the meeting on the 21st of July, and drew up three resolutions, which are summarised as follows:—

1. Absolute necessity of immediate settlement of the question.
2. Utter want of faith in word of Lobengula, or his power to keep it, with reasons.
3. Result of these yearly raids, paralysing all business.

mining, agricultural, or transport, with evidence of the present condition of affairs, loss of means of subsistence, 4000*l.* per month would have been spent in mining and other salaries, now nil, in farming; loss of stock and burning of crops already experienced on nearly every farm; the natives in the employ of the farmers have been killed by the Matabele, and in many cases cold-blooded murders in their presence; emphatically know that these raids have been, and will be of yearly occurrence during the dry or working season; beyond this, fear of their wives and children being murdered, many Dutch in laager here, with their families, stock, seeds, and farming implements, determined to return unless matter promptly settled; seriousness of interruption to road of entry, post oxen stolen, and boys in charge killed, so that unsafe to travel by transport or post; necessity of accumulating in centres, so leaving property, merchandise, etc., to be looted.

THE SITUATION IN SEPTEMBER.

When Colenbrander left Bulawayo it was equivalent to the departure of an ambassador immediately before the outbreak of war. Lobengula was very furious, or pretended to be so, when the news came of the way in which he had been treated. Colenbrander, who has always been pacific and inclined to rely upon the friendly sentiment of Lobengula, says bluntly in a dispatch received on the 27th of August, that under the circumstances there is no future security for Europeans. Lobengula publicly declared that he would send an impi for the Mashona, their servants and their families who had taken protection under the British flag, and would take them away by force if we refused to surrender them. He abused the impi because they did not retaliate on the English, although he had previously told them to do nothing. He refused to send for the

cattle which had been sent him, and he also refused the monthly payment made to him by the British South African Company. He had thus broken as far as he could with the whites. He had sent messengers at once to bring back the impi that was on its way to attack the Barutzi. When these return it will add 6,000 men to his available forces, or one-third of his total army. Sir Henry Loch, in his estimate of the situation, says that he thinks Lobengula dreads attack, and that he will paralyse industry in Mashonaland by placing a large impi within striking distance of Victoria. Mr. Rhodes reckons that by this time he will have a thousand armed and mounted men at Forts Victoria and Salisbury, and he is not at all likely to allow an impi to remain long within striking distance of Mashonaland.

PEACE OR WAR?

The situation, therefore, is very strained. The British Government has forbidden any aggressive movement; but, of course, if the impi could be induced to take the aggressive, Mr. Rhodes would have a free hand. There is, therefore, reason to hope that Mr. Rhodes, who has made no secret of his belief that all men, even Matabeles, can be squared, may succeed in squaring Lobengula this time. The present crisis is the most severe test through which he has had to pass for some time, and every one must hope that he will emerge from it triumphantly. A victory would be a disaster only second to a defeat. What Mr. Rhodes has to do is to keep the peace and avail himself of Lobengula's friendly disposition, in order to prevent the war party on either side rendering the situation impossible.



From the South African Echo.]

[September 2, 1893.]

"SQUARING."

LO BEN: "You never met the man you couldn't deal with, eh? Then you will have to gain a little experience from me."

MR. RHODES: "And perhaps we shall have to teach you a thing or two."

LEADING ARTICLES IN THE REVIEWS.

THE POPE AND HIS AMERICAN BISHOPS.

GLIMPSES OF THE "INSIDE TRACK."

THE exceptional career of the Rev. Dr. Edward McGlynn gives significance to the disclosures he makes in the September *Forum*. A priest of New York, his native city, he supported Henry George when that land-nationaliser stood for the mayoralty; and for the position he took on the land question was censured and deposed from the pastorate by Archbishop Corrigan. He was afterwards excommunicated for refusing to appear at the Vatican, but the ban was removed by Mgr. Satolli (the Papal Delegate in the United States), on the Pope's authority. He writes professedly and manifestly as one "behind the scenes." He presents a picture of internal discord and intrigue which contrasts strangely with the outside view of the Roman Church.

Dr. McGlynn ridicules the idea that Catholics accept as if they were something divine the mere policies and politics of priests, bishops, or popes. The actual fact is, vast numbers of Catholics tolerate, while deploring, what they feel to be the blunders or worse than blunders of the human element in the Church, because they desire to enjoy in peace the graces and blessings of the divine element. . . . But even among Roman Catholics toleration and endurance have their limits. . . . Even the clergy have not been slow to complain of the arbitrary and despotic rule of bishops, in the election of whom, both clergy and laity, whose business it is to be led and fed and sometimes fleeced, have had no voice.

HOW BISHOPS ARE CHOSEN.

Such remarks as these show the working of that democratic leaven which many observers have noted in American Romanism. More serious objections follow:—

As a matter of fact, bishops have been made whose chief, if not only qualification, was that they were good financiers. . . . In the earliest days of the Church in this country the system was adopted of having the Pope appoint bishops upon the recommendation of other bishops, and without the slightest reference to the wishes of the clergy or the people. . . . Witness the recent well-known fact of the appointment as Bishop of Brooklyn of the private secretary of the Archbishop of New York in utter disregard of and in opposition to the wishes of clergy and people.

BISHOPS TRYING TO THWART THE POPE.

Under this system the bishops of the United States, while professing boundless devotion and loyalty to the Pope who appointed them, but who fortunately for them is four thousand miles away, have had practically a free hand to govern despotically both clergy and people, and to lay upon them what burdens they pleased, and to refuse them justice and even a hearing. Until very recently the government of the bishops in the United States was practically arbitrary, with no other remedy than an appeal or recourse to Rome. . . .

Some years ago the Holy See, tired of complaints, and distressed at its own inability to take proper cognisance of cases from this country and to do prompt and substantial justice, ordered the establishment of some judicial forms through the appointment by the bishop of a committee of priests in each diocese, to be called "*judices causarum*," for judges of cases.

But these benevolent intentions the American bishops did their best to frustrate.

Again, while the appointment of bishops is made by the Holy See, such appointment is almost invariably the result of the recommendations of a sort of close corporation of bishops of the province who in great secrecy make up and send to Rome

a list of three names, the first and second of which are likely enough to be the names of mere favourites or private secretaries whom it is desired to reward for their adulation and personal services—sometimes, if the whole truth be told, of servants of whom their masters have tired and of whom they desire to get rid.

HIS HOLINESS "DISTURBED AND VEXED."

His Holiness has been "disturbed and vexed" by the action of the American bishops in sending Catholic children to inferior schools "under the plea of religion," and striving "to perpetuate in our country through churches and church schools foreign nationalities," action which Dr. McGlynn describes as "constructive treason against the unity of our American nationality." At last, therefore, "in spite of the expressed unwillingness of nearly all the archbishops of the country to approve of his avowed intention, the Pope . . . has established here a permanent Apostolic Delegation." Its first occupant is Archbishop Francisco Satolli.

CONSPIRACY, INTRIGUE, AND MISREPRESENTATION.

Bishops and archbishops . . . have scarcely taken the trouble to conceal their hostility to the new order of things, and a bitterness hardly distinguishable from downright malignity has been manifested by some of them whose unrighteous judgments he has promptly reversed. . . . It is a sort of open secret here and in Rome that they have entered into a conspiracy to drive this man out of the country by intrigue and misrepresentation: and one of their favourite measures, the one with which the public is naturally best acquainted, is the publication of fabricated dispatches and communications purporting to come from Rome, and elsewhere, but actually coming from the hands of some of the chief conspirators themselves. These men, who were accepted as bishops and archbishops by a docile Catholic people to whom they were strangers, have had the hardihood to conspire against the Holy See and its delegate under the pretence of standing up for Home Rule, and have permitted their foolish friends to sneer at the Holy See which appointed them, as something foreign. The Holy Father is not uninformed of their purposes and arts, and is immovable in his determination to thwart them.

INTERVIEW WITH THE POPE. "ALL MIND AND SOUL."

At noon. . . I was admitted promptly to the presence of the Holy Father, and was alone with him about twenty-five minutes. . . . I had never seen Leo XIII. before. I was not overawed by his majesty, which is great, but was rather won by his evident desire to show me truly paternal kindness. I remained kneeling during the interview close to him, and leaning with my hands on his chair. I was impressed with his dominant intellectuality, which seems to be accompanied with equal vigour of will, although he is very thin and white, his face being nearly as white as his hair and his cassock. I thought him all mind and soul, in a body that one might almost call transparent.

His Holiness did not apparently take Dr. McGlynn to task for his support of Henry George:—

He contented himself with a reference to those new questions by saying, "But surely you admit the right of property?" to which I answered, "Why, of course I do, and we would make absolutely sacred the right of property in the products of individual industry."

"THE POPE'S EYES FLASHED."

The Pope led me immediately into a conversation about Mgr. Satolli and the Apostolic delegation. Intrigues, the Pope assured me with great earnestness and solemnity, could not affect him. "Whatever may be said concerning intrigues," he said, "I, the Head of the Church, am above all such intrigues, and am utterly uninfluenced by them." When I referred to the opposition of certain archbishops from the

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very beginning to the institution of the apostolic delegation itself, the Holy Father said to me, "Yes, but now they see it in a different light and have written to that effect!" To which I replied, "Because they cannot help themselves. These bishops cannot rebel against the Pope. The people, as a rule, are not much concerned for or devoted to the persons of their respective bishops, who have not been elected by the clergy or the people, but have been placed over them by the Pope; and the same Pope who places them there can take them away and put others in their places who will be equally well received." The Pope rejoined with increasing emphasis, "Have not I, the Head of the Church, the same right to have my representative in America as in Madrid, Paris, or Vienna?" I said to the Pope that now the bishops are compelled to have a delegate in America they want to make a scapegoat of Satolli because of his uprightness and fearlessness, and to have somebody else in his place whom they can more readily manage or capture. At this the Pope's eyes flashed, and, striking the arm of his chair, he said, with increasing emphasis, "Satolli! I know Satolli. It was I who brought him up; and so long as he does his duty and obeys my instructions, I will support him."

Dr. McGlynn concludes with an expression of joy that the aged Pontiff "seems to grow in breadth and vigour as he ages," and of "bitter regret that any of those who hold high office by his favour" "should add to his cares and burdens by their petty intrigues."

They may take my word for it that there was a resonance in his voice and a flash in his eye in parts of his conversation with me that made it perfectly clear that they cannot oppose his wishes except at the greatest peril to themselves.

These remarkable disclosures, taken along with the Pope's letter on the public school question, seem to show that in America as well as in France His Holiness is a better Liberal than his bishops.

ANOTHER VIEW OF SATOLLI'S MISSION.

In *Our Day* for September the Rev. Jos. Cook endeavours to throw light from another source on the legation of Mgr. Satolli:—

As long ago as last October, as I was riding on the shores of the Hudson, one of the greatest experts in this country on the school question said to me that he happened to know that the Chairman of the National Committee, managing one of our great parties—I am not at liberty to say which one—had sent an elaborate protest to the Romish Propaganda against the attack now in progress on American common schools, and that a most distinct threat had been made in the name of that committee that a plank defending the schools would be put into the party platform, no matter what the Catholic authorities might say, unless the attack should speedily moderate its severity and audacity. And it has done so promptly. Very soon after that warning was sent to the Vatican from this country, Satolli was sent here. It is well understood that he is the response of the Papal authorities to the expostulations they have received from Roman Catholic American observers of the signs of the times. . . . He is not here to repeal the Papal programme; but to conciliate its opponents.

Dr. Cook is glad that "Satolli is on the coach-box," and has sided with Archbishop Ireland against Cahensley on the question of the Public Schools. But the Boston lecturer thinks that "Clericalism is now more dangerous in this country than ever, because it is at once more powerful and more masked."

"THE five hundred and eighty thousand persons buried every year in England and Wales, at a rough calculation, become twenty-six thousand two hundred and fifty tons of putrefiable matter." Can this continue without grave danger? These words of Sir Spencer Wells in the *Humanitarian* put the case for cremation in a nutshell.

A REAL "ISLE OF THE BLEST."

"AN Arcadian Island" with a population of "about four hundred simple Christians" is pleasantly described by Adelia Gates in the *Leisure Hour*:—

This isle of the blest is one of the Lipari group, lying to the south of Italy, and between it and Sicily; and it is known to the world as Panaria. Within its borders there is neither doctor nor dentist; yet its inhabitants live to a good old age, and keep their teeth well. There is no lawyer, and no prison; yet there are no disputes over boundary lines, no quarrels between debtor and creditor, and no theft. There is no liquor-seller, nor tobacconist, nor tea-merchant; and yet the people are not unsocial nor gloomy. There is no almshouse, and no beggar. . . . Each family wins from its own plot of ground enough grain, vegetables, oil and wine for home consumption, and of the two latter products sufficient is exported to procure from abroad the materials for their simple clothing, which the housewife makes up in complete independence of tailors. The sea yields them all their animal food, except perhaps a few chickens for great occasions, as a christening or a wedding. In the whole island there is no carriage-road, and few there have ever seen a horse.

This idyllic state of affairs is largely due to the work of a single priest, a sort of Catholic Oberlin, a personal epitome of the Civic Church:—

When he came to Panaria he found no port, no post, no school, no church, no anything but a verdant and fertile island, and a people, not savage nor bad, but utterly illiterate—*inalfabeti*, as the Italians say. He has remained there unto this day, devoting himself to their welfare as faithfully as Father Damien to his lepers, baptising, marrying, burying, preaching, teaching, and growing old serenely in his consecrated service. Thanks to his untiring efforts Panaria has now a little port, postal communication with the mainland, a submarine telegraph to Sicily, a school, and a commodious church, where, three hundred and sixty-five mornings of the year, and fifty-two afternoons, there is a service.

All the public offices are united in one person. . . . Padre Michelangelo is . . . priest, mayor, harbour-master, postmaster, and master of the marine telegraph, aided in the last-named office, however, by his widowed niece.

If you would give alms at Panaria, there is no one to receive them.

The Catholic Women's League.

THE *Catholic World* for August publishes an account of an attempt to establish a Catholic counterpart to the W.C.T.U. The editor says:—

The Catholic Women's Congress held in Chicago, May 18th, gave an outline sketch of the work of Catholic women, beginning with a paper on "The Elevation of Womanhood through the Veneration of the Blessed Virgin," and closing with the life-work of Margaret Haughery, of New Orleans, the only woman in America to whom the public have raised a statue. The enthusiasm awakened by this congress drew a large body of Catholic women together, who organised a National League for work on the lines of education, philanthropy, and "the home and its needs"—education to promote the spread of Catholic truth and reading circles, etc.; philanthropy to include temperance, the formation of day nurseries and free kindergartens, protective and employment agencies for women, and clubs and homes for working-girls; the "home and its needs" to comprehend the solution of the domestic service question, as well as plans to unite the interests and tastes of the different members of the family. Each active member of the league registers under some one branch of work according to her special attraction.

He then publishes articles by Catholic women, which from their indifference to women's suffrage seem to show that there is indeed a great need for missionary work in their midst.

COUNT TOLSTOI ON M. ZOLA'S GOSPEL.

THE September number of the *Severnoi Vestnik* publishes an article by Count L. Tolstoi on M. Zola's recent speech to the French youths and to A. Dumas' letter on the same subject, to which M. Zola makes reference in his speech. Whilst blaming the tendency of the French youths towards mysticism, M. Zola in his speech recommends them to put their faith in contemporary science and labour. Count Tolstoi replies to the French novelists in the following words:—

THE INDEFINITENESS OF SCIENCE.

M. Zola disapproves of the fact that the modern teachers of the young teach them to believe in something indeterminate and vague, and in this he is quite right; but unfortunately he on his part only proposes them a faith in something more vague and indefinite, namely, a belief in science and labour. M. Zola considers the question of a faith in which one must not cease to believe as quite settled, and subject to no doubt whatever. Labour in the name of science! But the fact of the matter is that the word "science" has a very wide and very indefinite meaning, so that what some people consider a very important matter of science, is considered by others and by the majority—by all the working classes—as wanton stupidity; and one cannot say that this arises from the absence of education of the working classes unable to understand the profundity of thought of science, for the men of science themselves reject one another. Some consider philosophy, theology, jurisprudence, political economy, to be the supreme science; others—the naturalists—consider all this most empty and unlearned stuff; while, on the contrary, that what the positivists regard as the most important science, is considered by spiritualists, philosophers, and theologians to be, if not a pernicious, at all events a useless occupation. However, this is not enough. In one and the same province, among its very priests, each system has its equally competent and warm partisans and adversaries, who affirm diametrically opposed ideas. This is not all; in every province of learning there constantly arise scientific situations, which after existing one, and sometimes more than ten years, are suddenly found to be erroneous, and are hastily forgotten by the very people who propagated them.

ITS CONTRADICTIONS.

We all know that that which the Romans exclusively regarded as science, and considered most important, that upon which they prided themselves, and without which a man was looked upon as a barbarian was rhetoric, that is an occupation which we laugh at now, and consider to be not even not a science, but nonsense. We likewise know that in the middle ages scholastic divinity was considered a very important science, while now it is also a thing we laugh at. And I think no great audacity of thought is required to foresee that among the great mass of knowledge which in our times is considered important, and is called science, there is much that our descendants will shrug their shoulders at, as for instance when they read of the seriousness with which we regard rhetorical and scholastic divinity.

As regards belief in labour, Count Tolstoi speaks as follows:—

THE VIRTUE OF LABOUR A FALLACY.

I have always been surprised, he says, at the extraordinary opinion, established principally in the west of Europe, that labour is something like virtue, and long ago, before reading this opinion clearly expressed in M. Zola's speech, have I been surprised at this strange importance ascribed to labour.

Only the ant of the fable, as a being devoid of reasoning and aspirations to good, could think that labour is a virtue, and could pride itself upon it. M. Zola says that labour makes a man kind. I have, however, always noticed the contrary. Self-conscious labour, the ant's pride of its own labour, makes not only an ant, but even a man, hard. The greatest villains of mankind were always particularly occupied and busy, and did not permit themselves to be one moment without employment or amusement. But even if laboriousness

is not a distinct defect, still it cannot ever be a virtue. Just as little as nutrition is a virtue can labour be one. Labour is a necessity, the privation of which makes one suffer, but in no wise is it a virtue. The elevation of labour to a merit is the same monstrosity as the elevation of a man's nutrition to a merit or virtue would be. The signification attributed in our society to labour could only arise as a reaction against idleness, elevated to a sign of nobleness, and till now considered a sign of merit in the rich and uneducated classes. Labour, the exercise of one's faculties, is always indispensable to man, as is proved by calves bounding round the stake to which they are tied, and by people of the rich classes, martyrs, occupying themselves with games: cards, chess, lawn-tennis, etc., unable to find a wiser exercise for their faculties.

Labour is not only not a virtue, but in our falsely organised society it is mostly an anesthetic remedy, like smoking or wine, to hide from oneself the irregularity and depravity of our life. "When am I to discuss philosophy, morality, and religion with you? I must publish a paper having half a million subscribers, I must build the Eiffel Tower, organise the Chicago Exhibition, dig the Panama Canal, finish writing the twenty-eighth volume of my works, my opera, finish painting my picture."

THE SOLACE OF EMPTY AND FERNICIOUS LABOUR.

If people of our time had not the continual excuse of labour by which they are all absorbed, they could not live as they do now. It is only thanks to the fact that they conceal from themselves the contradictions in which they live by means of empty and often pernicious labour that they can live as they are living—and it is specially in the quality of such a remedy that M. Zola represents labour to his auditors. He says plainly: "This is only an empirical remedy to lead an honest and almost peaceful life. But is this not sufficient, is it not enough to acquire good physical and moral health, and avoid the danger of chimeras, by solving through labour the question of the happiness most accessible to man?"

Count Tolstoi is of quite a different opinion about Dumas' letter. He expresses his entire sympathy with Dumas' thoughts, and calls him a prophet.

MR. CHAMBERLAIN DISSECTED.

In his *vade mecum* for Cabinet Ministers, which appears in the *Nineteenth Century*, and is noticed on another page, Mr. Auberon Herbert venturing "to treat Mr. Chamberlain's soul as public property," thus describes it:—

Never was soul which had more earthly wrappings to it. Never was soul so beset with carnality. Two Western men once discussed the efficacy of the water employed in baptism, and thereupon one of them delivered it as his opinion that if it were to be of any avail in the case of a particular friend who was under discussion, that it would be necessary for that friend to be anchored out for at least twenty-four hours in mid-stream. Mr. Chamberlain's spiritual necessities are of the same order as the spiritual necessities of that friend of the Western man. His soul requires to be hung out for at least a week on the highest mountain peak, or plunged into the sea beyond the three miles' limit, in order to get rid of its earthly admixtures. Mr. Chamberlain's politics, beyond the ordinary measure in politics, even when pressed down and running over, are saturated with commercialism. His constant recurring idea is the exhibition of political wares. Such and such things are the peculiar achievement of his own horde, and are not to be claimed by the other horde. Such and such things are good to be done, just because they will help the reputation of the horde. But still for all that, the soul exists and persists, and as long as that is so all things are possible. Unless I read him wrongly—and it is very difficult to read in that blurred, stained human palimpsest—there is a vein of conviction mixed in with the commercial opinions, there is a bottom to be reached, there is definite resistance, and therefore there is personality. You may have to wade through layers of carnality, layers of commercialism, but at the end you do arrive.

THE CABINET MINISTER'S VADE MECUM.

BY HON. AUBERON HERBERT.

ONE of the richest pieces of political satire, as well as one of the most delightfully and provokingly impartial, is contributed to the *Nineteenth Century* by Mr. Auberon Herbert, under the title of "A Cabinet Minister's Vade-Mecum." What he calls the "thirteen commandments of the new dispensation" are thus enumerated:—

If you wish to pass a great measure that profoundly alters, for good or for evil, the relations of the parts of a great country, first make yourself master of the following necessities:

1. Keep the measure carefully veiled—something after the fashion of a presentation picture or a bust of the Mayor subscribed for by the Corporation—so as to make it impossible, until the actual fight begins, for the nation to understand it, criticise it, test it, detect weak places, or pass an intelligent judgment upon it. This, perhaps, may be expressed in other words: whenever convenient from a strategical point of view, put a hood over the eyes of the nation, treat them as a negligible quantity, and don't for a moment indulge their fancy that they take any real part in passing great measures. That work is exclusively the private business of the professional fighters.

2. When there is a specially difficult and complicated point, (a) call upon either the newspapers, or the House, or your own party in the House, to be good enough to settle the matter for you; (b) leave it for your successor—whoever he may be—to deal with; (c) use such language in your measure that nobody can exactly say what is meant or not meant.

3. Be ready to alter vital arrangements at twenty-four hours' notice, and to expect all those concerned to alter their profound convictions in the same number of hours. It will be found of the highest importance in modern politics to practise the manoeuvre of revolution on your own mental axis, so that, whenever necessary, the dogma of yesterday may by instantaneous process be expelled in favour of the dogma of to-day. Celerity of movement in this manoeuvre is of the highest importance, as it is not desirable that the public should realise what is taking place.

4. In order to facilitate No. 3, aim at bringing the discipline of the party to such a high point that they take their official exercise in the official lobby without experiencing any inconvenient desires to exercise other functions except the crural muscles. No Member of Parliament can be of real service to his party if these special muscles are not in good order. Grouse shooting is recommended in the recess by way of useful training.

5. Always assume official infallibility, and therefore—except when it may be necessary to avoid a catastrophe as regards the division list—disregard all views of your opponents, and all those varied lights which are thrown from different minds. When a subject is frankly and widely discussed apart from political partisanship by an intelligent public.

6. Be prepared to assert that days and hours are of infinite importance in the life of a nation; that, if discussion is not brought to an end, Ministers will refuse to be responsible for the continued existence of the nation; and therefore it is far safer for the nation to exist in ill-arranged fragments than to make rash attempts—at the expense of days and hours—to give order and coherence to the parts.

7. If you are aware that some special portions of your work are of defective workmanship, strict silence on the part of your own followers, and free use of the closure on the plea of saving time, are the orthodox and approved as well as the most simple methods of treatment.

8. It is no use being squeamish in such matters, and if you establish a machinery for stopping discussion, you may as well employ it to prevent voting as well as speaking on amendments.

9. To put it quite plainly, use any kind of gag or guillotine that is most efficient. A political opponent is but a kind of vermin to be got rid of on easiest terms, and the parliamentary machine must be constructed so as to deal effectually with vermin at short notice. A majority has to govern, and there's the end of it.

10. When you are engaged in passing what is perhaps the biggest measure of the century, you must be careful not to let the nation judge it frankly on its own merits. It must be sugared by putting by its side certain dainty morsels that you consider toothsome for various important sections. The way to pass those great measures on which your party depends is to put the sections in good humour, and to let them understand that their own bit of cake depends upon the big loaf being eaten. Sugaring the sections is the secret of success in modern politics.

11. When you hold in trust the interests of two nations, you must boldly sell the interests of the one nation at any point where by selling them you thus command the support of the other nation for yourself. In such cases look upon nations but as sections in a nation, and treat in same manner. A clear head and boldness in buying and selling will indicate the best method to be followed.

12. If there is a weak class possessed of property whose influence and support count for little or nothing, they can be usefully treated as vote-material for strengthening your position as regards other more valuable classes of supporters.

13. If by any chance you have given pledges or expressed opinions, or have been betrayed into denunciations which conflict with the course which you are now taking, you must explain that truth in political matters must not be confused with truth in other everyday matters; that in politics it is strictly relative; that a thing which is true from the Opposition benches is not necessarily true from the Government benches; that a truth employed to pass a measure at a particular time ceases to be a truth after the measure is passed; and that it is mere moral pedantry to suppose that political truths have an objective reality, as they clearly depend upon the condition of mind at any given moment of certain classes of voters, especially those classes which happen to hold the balance of power in their hands. Political principles are of the highest importance and utility, so long as they are confined to their one proper purpose, as rhetorical decorations. They are of great value during a debate, to which they give considerable force and dignity, but should not receive attention after the close of debate.

Mr. Herbert winds up this reel of rules by declaring—

Commandments of the new dispensation will, I think, quarrel much with them. They are in the nature of truisms and platitudes nowadays on the lips of us all. Mr. Balfour and Mr. Chamberlain will tell you that these are the principles on which the Liberals manage their business. Mr. Gladstone and Sir W. Harcourt will tell you that they exactly express the conduct of the Conservatives when in office.

A new definition of the State as we know it appears in this article: it is the Voting Crowd. This is not the only phrase given here which is likely to become famous.

THE *Lyceum*, I am informed, is no longer the "organ of the Jesuits." It has for some years ceased to be written or controlled by the Jesuits. The editor writes: "I have the greatest respect for the Order of the Jesuits, but I have not the honour to belong to it, nor is the *Lyceum* in any way under its influence or its guidance."

A QUESTION FOR CANADA.—"Three Years Under the Canadian Flag as a Cavalry Soldier" is a book written by James Slater, who brings such serious charges against British officers and officials of the Dominion that he ought to be either prosecuted for libel or publicly vindicated. It is a scandal that such charges should be made with such persistence, and particularity of detail, without any attempt either to rebut the libels or to punish the libeller. The accusations of fraud are so precise that it is difficult to believe there can be any but one explanation as to why no action is taken. But if that explanation be accepted, what are we to think of the honour of Canadian public men?

CIVILISATION ON THE BRINK OF RUIN!

MR. FREDERIC GREENWOOD AS JEREMIAH.

I SAY "Jeremiah" advisedly—not Cassandra; for however dark his catalogue of woes, the Hebrew prophet mostly marked out a way of escape. So Mr. Greenwood, in *Macmillan's*, after drawing harrowing pictures of "The Great War"—which is expected to devastate Europe—"or, Civilisation its own Executioner," gives us a hint how even yet the doom may be averted. He begins by recalling the "universal apprehension" of the imminence of a war which, when it does come, will "whelm all Europe." This common belief is "itself a portent."

ARMAGEDDON—AND AFTER!

"The sudden and extraordinary development" of science, which supplies "ever new and ever more terrible engines of destruction," has by no means reached finality; yet—

As it is, a nation may be at peace this week, complacently viewing a sky without a cloud on the horizon, and three months hence be a burning waste; "Lough not, perhaps, till the victor has spent money in tens of millions and lives in scores of thousands.

And after "a war meant on all hands to be determinate," "the example of forcing an enormous indemnity" which Germany set in 1871

will be bettered to the full extent of draining the conquered country dry . . . It is evident that a well-calculated scheme of indemnity is not only capable of draining off through decent and business-like channels the utmost amount of spoil, but of becoming a good substitute for the ancient but now impracticable custom of enslavement . . . The great war of universal prophecy will be waged by groups of nations, so that groups of nations may be crushed almost irretrievably . . . Other civilisations . . . mostly perished by fire and sword; and though many pretty things may be said of our own civilisation, nothing can be said with greater truth than that it seems to be taking the utmost pains to provide its own destruction in that way precisely.

THE SIGNAL TO BEGIN.

The dread of risking so terrible a catastrophe might preserve peace for a time—until "any one of two or three Powers that could be named found itself the sole possessor of some precious gift of science in the shape of a singularly swift and deadly engine of war;" or "when one of the two alliances has forged its last gun with its last available shilling," when its "accumulation of armaments" can go no further.

Another difficulty threatens in the competition for trade between the nations, spurred on by the new discontent of the masses:—

It is not unlikely that a general sense of all this deepens the fear that the Great War, when it comes, will be sweepingly disastrous; first fire and sword, and then, perhaps, the Red Spectre, of which it is possible to regard the Commune in Paris, when France lay in agony under the Prussian boot, as a sort of prophecy.

RUSSIA AS AVERTER OF ARMAGEDDON.

Mr. Greenwood now turns to the bright side. He assures us, "The inevitability of the Great War is less clear to me than to most." The first ground of this confidence is supplied—strangely enough—by the growing ascendancy of Russia!

Partly from geographical extent and conditions, partly from a certain capability of self-support, partly from the very barbarism or half-barbarism of the country, the risks of the dreaded war are nothing like so great for Russia as for the other European Powers. It is this that gives her so commanding a position, and one that she is likely to retain and improve upon.

The present strain of preparation seems likely to wear out Italy first and then the German Powers. This will be Russia's opportunity. "By careful management, continuance of the waiting game, long maintenance of an attitude of sullen hostility with occasional 'movements on the frontier,' Russia may bring" the Alliance to choose between the enormous perils of a precautionary war and common action against a non-Continental foe.

A general European war is not more readily conceivable than a new Continental compact which shall put off the war, or reduce it to dimensions which imagination need not start at, by making common spoil of the outlying possessions of England. Coalitions with this view have actually been proposed within a very recent period, and only abandoned through the occurrence of accidental circumstances.

This is cold comfort, truly; but it is happily not the whole of Mr. Greenwood's gospel.

HOW BRITAIN MAY SAVE CIVILISATION.

It is not as if Britain could choose no policy divergent of the course of events. I cannot but think that if the rulers of this country were truly wise and patriotic, the chiefs of parties would meet on the purely neutral ground of national defence to settle what course of action should be prepared for Great Britain in either event; that is to say, in case the Continental Powers should drift more rapidly into the long-dreaded war, or in case the ascendancy of Russia should menace England with a coalition to stave off the war. Two things accomplished . . . and the whole aspect of affairs would change immediately. One is to remove the conviction that England's friendship has become worthless to all intents and purposes (the tale which is now being told in Siam), and the other to shatter the belief that her fighting days are over. That done, the Great War would be postponed indefinitely; for England herself would be, or could be, at the head of a coalition dictatorial of peace, and a peace in which, of course, her own dominion would remain secure.

Mr. Greenwood does not indicate how these two ends are to be obtained. Nor does he specify the other parties to the proposed coalition. He could not of course conclude without lamenting "our present political condition." If that is to be permanent, he confesses to despair both of the British Empire and the civilisation of which that Empire is the chief "prop and stay." If it be, as he believes, only "accidental and reparable"—the people of this island still have it in their hands to rescue their splendid Empire from premature destruction, and at the same time to put Armageddon far out of the prospect.

A Plea for "District Parliaments."

AND in *Blackwood*, too, of all places in the world! "The Decadence of Parliament" sits heavy on its soul:—

The revival of the House of Lords may be regarded by patriotic men of all parties with a feeling of genuine satisfaction, because it is a revival not resting on the prejudices of an oligarchy, but on the perception of the ablest and most independent men in the country of their duty as the leaders of a patriot democracy.

But the House of Commons is in a dismal plight, largely owing to the plethora of carpet-baggers under the thumb of the caucus, and to the youth of its Members. The remedies propounded are, "get good local candidates;" "give them a freer hand;" and—in effect—multiply Home Rule!

It is hardly likely at the present moment that our rulers would consider with favour a proposal for a reduction in their own numbers. But if the time comes when District Parliaments are established for the consideration of such matters as are now dealt with by private bills, the country might with advantage remit the consideration of the great issues of State policy to a moiety of the gentlemen who now sit in the popular chamber.

"SET THE POOR ON WORK."

THE UNEMPLOYED IN THE PAST.

THESE words are quoted from the famous Elizabethan Act which required the authorities of the parish "to take order for setting to work the children" of poor parents, and also "all persons having no means to maintain them," as well as to raise the necessary stock for these purposes "by taxation of every inhabitant."

In a most valuable and timely article in the *Nineteenth Century*, Professor Mavor gives a history in outline of the efforts made in this country to realise the ideal so set forth. After suggesting several reasons for the slight use made of the Act mentioned above—its lack of explicitness as to methods and extent of application—Professor Mavor gives a list of the more notable schemes mooted for the employment of the poor, from Sir Matthew Hale's to Robert Owen's.

THE HOUSE OF INDUSTRY.

Proceeding to recount the actual efforts made by parochial bodies, he tells us:—

In the third quarter of last century a definite movement in the direction of founding Houses of Industry extended, especially over the south of England. . . . [They] were, as a rule, founded by a number of parishes incorporated for the purpose. Whole families were admitted, able-bodied and impotent poor alike.

THE PARISH FARM.

In addition to the Houses of Industry there were established from about 1777 onward, a number of Parish Farms. These were ordinary farms which had become vacant and were taken by the parish, and by trustees acting on behalf of the parish, for the purpose of setting the poor to work.

Where failures have occurred, and most of the farms resulted in failures, they may as a rule be traced to want of proper management rather than to any inherent defect in the system.

At Cranbrook, in Kent, the overseers, in 1780, took a farm under trustees, and worked it by the paupers until 1834. The parish being then no longer legally authorised to continue the Parish Farm, the trustees kept it going at their own risk until they were turned out by a new landlord in 1853.

The farm during that period of voluntary management accumulated a considerable amount of money. Donations were given by the trustees to the parish of Cranbrook, and even to extra-parochial objects. "When they went out many circumstances occurred to their advantage," and thus they found themselves in possession of a fund of £4,000. With this money they built a new vestry hall, paid off vestry debts, and handed over the balance for investment for behoof of the parish.

"TOO MUCH TROUBLE."

Why, then, were the Parish Farm and House of Industry not more extensively adopted? Simply because it cost too much trouble. The Poor Law Commissioners of 1834 assigned these reasons:—

1. To afford relief gratuitously is less troublesome to the parochial authorities than to require work in return for it.

2. The collection of paupers in gangs had an injurious effect upon some of them.

3. Parish employment affords no direct profit to any individual. Under most other systems of relief the immediate employers of labour can throw on the parish a part of the wages of their labourers.

"The indolence of the parochial authorities" allowed the Houses of Industry to become mere almshouses, where the young were "trained in idleness, ignorance, and vice."

While the House of Industry was thus not highly developed, almost all the overseers in England organised some simple work with the view mainly of preventing paupers from being quite idle. As a rule the workhouse-masters found it difficult to get work for the paupers to do. Needlework for the slop-shops was done in the workhouse, and work was done in it for various tradesmen.

The new Poor Law of 1834 practically abolished the system of "setting the poor on work," excepting as a test prior to relief.

From this historical survey Professor Mavor does not derive any optimistic conclusion as to the success of modern attempt in a like direction.

The history of the parish farm shows that while it is costly and highly susceptible to the evils of bad management, it may be adapted to the needs of the beggar; but there is no evidence to show that the respectable artisan would be likely ever to enter it so long as the beggar is there.

THE UNEMPLOYED IN THE PRESENT.

MR. ARNOLD WHITE writes suggestively and caustically in the *Fortnightly Review* on the question of the unemployed. The one feature which will mark out this age from others that have preceded it is, he surmises, "the universal love and worship of comfort. To be comfortable is the dominant religion of the masses and the classes." This renders the problem more acute.

Bad harvests, cholera, the appreciation of gold, the uncertainty of trade, foreign immigration, the European outlook, Irish supremacy, dear milk, the degradation of the House of Commons, improvident marriages, and Mr. McKinley, combine to render the outlook for the coming winter—more especially if the cold be severe—a sombre and menacing prospect.

Hungry Londoners do not envy the rich their luxuries. "The abiding envy of the rich man by the poor is the certainty of food." Mr. White is not too sure of social stability. "When a hungry body contains an educated mind the result is revolution." His specific of emigration is once more to the fore. Mr. Rhodes, in return for the mother country crumpling up the Matabele, might give so much irrigated land at the Cape for our unemployed.

LARGE SCHEMES.

We might even buy tracts of land in a South American Republic, police it, and Anglicise the whole community. . . . A million of money sinks to the bottom in the shape of a single vessel. The nation does not feel the loss. A million spent on the unemployed at home and abroad could not all be sunk, and would, under skilled management, perceptibly increase the area of demand for British manufactures. . . . There are desperate men amongst them to whom no change can be for the worse. For such people the offer of a task of labour on earthworks, such as for two generations has been freely given to the Hindoo in famine times, is the least that can be expected.

A CIVIC CENTRE FOR CHARITIES.

What society can do for the unemployed then is to emigrate the four per cent. of the fit among them; stop the immigration of "chronic incurable paupers" from abroad; take the children out of what S. G. O. used to term the "guilt gardens"; give relief works to the adults; restrict charities exclusively to the sick, aged, and very young; encourage the growth of trade unionism; discourage improvident marriage, and entreat the Church to enjoin common sense as regards this subject upon her priests and deacons; and finally, remember that the work done by present charities could be done for one-third less cost by adopting a simple system of co-operation between agencies of character and standing existing within each parliamentary borough, and arranging for all gifts to that area being passed through one channel, and distributed among the agencies on a preconcerted system, made to avoid overlapping.

PESSIMISM AS A RELIGION.

A FIN DE SIÈCLE ECCLESIASTES.

DR. C. H. PEARSON, whose recent work on *National Life and Character* had established his reputation for broad and philosophical if somewhat sombre views of modern tendencies, occupies the opening page of the *Fortnightly* with an investigation into the causes of pessimism.

There is said to be a strain of pessimism noticeable in the writings of the last few years. Sometimes it takes the form of despondency as to the future of humanity at large or of a particular people. Sometimes it rather seems to indicate perplexity over some great moral problem. Now and again it is a regret over some system or faith that has disappeared, and which, it would seem, cannot be replaced.

The writers adduced in support of this opening statement are Mr. Greg, M. Renan, Matthew Arnold, M. Paradol, and the poet Clough. Carlyle's pessimism may be explained by his early surroundings and constitutional ailments: "Calvinism trains strong men, but can hardly be said to predispose to cheerfulness." Yet Shelley's ill-health, home-troubles, disgust with existing society, did not repress his buoyant and hopeful temperament. "We must look beyond the individual."

After alluding to the social forecasts of Mr. Morris, Mr. Bellamy, and M. Tschernischeffski, Dr. Pearson says—

it is only natural that the framers of these ideals and their disciples should be among the most energetic and the most sanguine of men. They have made their heaven such as they would wish it to be, and they believe it to be so nearly within reach that it only remains for them to order their ascension robes.

THE SOCIAL PARADISE A PERSONAL INFERNO.

There are many, however, whom the prospect will impress very differently. To these it will seem that the best part of the Socialistic programme—the elimination of crime and poverty from the world—is never likely to be adequately carried out. . . While, however, the great gains are problematical, certain great losses are inevitable. The new society, with its admirable bureaucracy, comprehending really all ranks, with its industrial drill, with its houses designed by a State architect, and built more or less with monotonous uniformity, with its dreary round of amusements and unvarying civic costumes, will be the very apotheosis of luxurious common-place. Everything that has made the old world—parliamentary life, military service, public meetings to urge some great change, travel, and commercial adventure is to be eliminated. . . In our world the man can at least take his own line in life, and educate himself by contact with the best of his fellow-men, or give himself up to thought and study in isolation. In the new world he is to be passed through the same educational mill as his fellows till he is twenty-one, and then to serve in the industrial army either for life, or by Mr. Bellamy's more ingenious programme, till he is forty-five. Then, shaped as he is by civic influences, he is to be set free to cultivate what individuality may be left to him. Is it wonderful if men who regard our best in the present day as sadly imperfect are appalled at the prospect of such a Paradise as we are offered?

THE FATALISM OF HEREDITY.

The freedom which State Socialism would repress in the community, physiology with its doctrine of heredity would combat in the individual:—

Fifty years ago a man's chance of extricating himself from family failings seemed an extremely fair one. . . But we see more clearly than we did that everything which has once been in the race, endures as a permanent influence modifying it, and that family types are apt to remain scarcely alterable for generations. Even if a particular man can flatter himself with reason that he has escaped or conquered a vicious tendency, he knows he is doomed to see it reappear in his

children. Now the fatalism of science in this direction seems to be of a more hopeless kind than the old theological doctrine of predestination to life eternal or death eternal. In Calvinism the doomed man does not know his fate.

After dwelling on this gloomy prospect, Dr. Pearson mercifully reverts to the other side.

Science has not said its last word yet upon this question of heredity. Even history can assure us that the cumulative transmission of qualities does not always or necessarily work for evil. . . We can point to no particular epoch of regeneration, but we see that at the end of a few centuries there has been enormous change for the better in [certain] particulars. . . We may accept the doctrine of heredity in its extremest form, and yet believe, that its apparent consequences are perpetually eluded, as new combinations of race are formed or as training and environment determine life.

SCIENCE CANNOT STAY THE SOUL.

In astronomy, in mechanical science, and in chemistry the progress has been magnificent, and the general tone of men of science accordingly is hopeful and jubilant. . . But the sadness, if it show itself, will not be because there has been any notable failure in the achievements contemplated. Knowledge will give us all it promises, for the foundations of the great work have been laid, and what remains is only to carry up the walls heaven-high. Yet it is conceivable that, when man has subdued the forces of nature to his will, and is "ransacking the infinite seas of knowledge, and figuring that knowledge in æsthetic forms eternally new and bright," there will still be a sinking at the heart, because that which stimulates the brain cannot of itself stay the soul.

Dr. Pearson acknowledges the phenomenal expansion and progress of the English race. But India? Egypt? Home Rule?—each of these appears with an interrogation point. France with its decline in population offers him a more mournful prospect:—

Now, it is the habit of Englishmen to ascribe this particular fact in the history of modern France to the enfeebling of the people through immorality. Those who know France best do not, however, share this opinion, and ascribe it to the higher standard of comfort which has become universal, and which leads men to marry late and to restrict their families. Unfortunately, the reason which is ethically more satisfactory is politically more alarming.

He grants that the Catholic revivals have succeeded up to a certain point, "but will any sane man contend that they have been adequate?"

Of course, Clough may be explained away, but are the professed believers in a general way more hopeful? The best of them, as a rule, only invite us to abjure our virility, to renounce science and all its works, and to reconstitute a system, which has failed conclusively, upon slightly more reasonable lines. Pessimism is the highest attitude a religious mind can take up in the face of such teaching.

THE HEBREW PROPHETS PESSIMISTS.

Dr. Pearson ventures on a statement which he will find it hard to verify when he says:—

Hebrew prophets were for the most part pessimists. Yet these men were the conservators of the spirit of nationality, and when the stroke of doom fell upon them they were able to bear it with dignity.

Is it not conceivable that, of the two great inspirations which society needs, and which it is impossible to weigh out evenly in balances, the pessimism which accepts death and defeat beforehand may be even more desirable as a permanent force than the optimism which sees the first presage of victory and animates for the charge that decides the fight?

If Dr. Pearson claims to be only a pessimist of the type of the Hebrew prophets, who are among the highest exponents of human hope, we shall be delighted to hear his modern counterpart to their fair pictures of the good time coming.

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IS THE ENGLISH DRAMA DECLINING?

"No," says MR. H. A. JONES.

THE mission of the pessimist seems to be to make hopefulness more pronounced and explicit. The replies which Dr. Pearson's book on *National Life and Character* is eliciting, furnish a case in point. For example, his gloomy observations on the prospects of the English stage have called out from Mr. Henry Arthur Jones, in the *Nineteenth Century*, one of the cheeriest of forecasts concerning our national drama. Mr. Jones finds food for rejoicing in the very fact that Dr. Pearson has devoted seven out of his three hundred and forty-four pages to the subject.

Twenty years ago it would have almost been impossible for a philosophical or sociological forecast to have glanced at anything so trivial as the future of the English stage.

DOES SHAKESPEARE SPELL RUIN?

Mr. Jones then proceeds to rebut one by one Dr. Pearson's charges.

He goes on to say, "Unfortunately the age is no longer tolerant of work with a high aim." So far as this refers to Shakespeare it is scarcely true, for Shakespeare's plays have drawn far larger houses and commanded longer runs in this generation than they have ever drawn and commanded before.

But Dr. Pearson continues: "It has become a proverb that Shakespeare spells ruin, and the exceptions to this are where popular actors give the stage version more or less infamously garbled with such gorgeousness of costume and surroundings that the mind is diverted from the words to the presentation." . . . Who has infamously garbled Shakespeare in these days? The tendency of this age is to restore the text of Shakespeare, to preserve it superstitiously.

"GORGEOUS MOUNTING."

When Dr. Pearson blames the present gorgeous mounting and lavish scenery, it seems to me that, to a great extent, he contradicts what is surely implied in his first admirable sentence about the stimulation and instruction to be gained from seeing a play "well put on the stage." . . . But to this generation that means "gorgeous costumes and scenery." Now that we playgoers have become used to these beautiful settings, we should be certainly more distracted and disturbed by their absence than we are by their presence. I am persuaded that if Shakespeare lived to-day he would rejoice in the beautiful illustration of his plays that is now always accorded to them by the better West End theatres.

Mr. Jones also believes Shakespeare would be "very tolerant" of the "rearrangement and cutting of scenes" necessary to the revival of his plays. "He had the keenest sense for what was effective on the boards."

OTHER ELIZABETHAN PLAYS.

But Dr. Pearson also accuses the present age of being intolerant of work of a high aim because the works of Shakespeare's contemporaries are not placed on the stage. Now . . . Elizabethan plays outside Shakespeare fail, or would fail, on our regular stage to-day, and with our present play-going public, not because of their high and noble qualities, but because those qualities are marred and obscured by imperfections in design and puerilities in the conduct of the story. They fail, not because they are too good, but because in certain very important stage qualities they are not good enough. For instance, it would be impossible to put certain scenes in Marlowe's *Jew of Malta* before any cultured English audience without provoking shouts of laughter.

Mr. Jones is ready to hope for the reproduction of some of these plays. The Independent Theatre has performed *The Duchess of Malfi*. The university students at Oxford might use "their annual dramatic excursions" to this end.

A HOPEFUL PROPHECY.

Another complaint of Dr. Pearson's is this:—

"We find that the serious work of modern times is never even regarded. Shelley, Browning, and Tennyson are experimented on from time to time, and put away almost instantly: Byron's name has not recommended his dramas; Swinburne has never been tried."

To which Mr. Jones replies:—

Shelley, Browning, Tennyson, and Byron do not fail on the stage because they are poets; they fail because they are not dramatists. . . . And it is scarcely true to say that Tennyson has failed. I know of nothing so flattering to the modern English drama as the intense interest latterly shown by Tennyson in the Theatre, and the pretty, touching stories that are told of his eagerness to win a success on the boards. . . . Tennyson has achieved a very great success during the last season, and stands a good chance of being continuously reproduced.

Further, Dr. Pearson says that the success of Bulwer Lytton and Sheridan Knowles "seems to show that the public is really tolerant of the drama only when it is bad." But Bulwer Lytton and Sheridan Knowles, because they wrote fustian literature, have been found out and are virtually dead on our stage to-day.

Once more, Dr. Pearson says, "The world everywhere is more orderly and reticent than it was, and less suited to theatrical effects." Perhaps so, and our drama will accordingly follow suit. Already we see a great reduction of gesture and mere ranting on our modern stage, and actors convey their meaning by quieter and subtler methods. But this does not mean the extinction of the drama.

To sum up, I believe that the English drama has never since the days of Elizabeth had such a chance of establishing itself as a national art and as a great power in our national life as it has to-day. Of course, very little has been accomplished as yet. Nothing has been garnered yet, and very little has flowered. But the ground has been prepared, and the seed sown. I believe that the work of the last ten years is bound to be immensely productive in the future.

Spitting a Sign of Devotion.

In the criminal investigation which led to the suppression of their order, "the Templars themselves admitted that they had gone through the ceremony of spitting on the Cross at their initiation." This was regarded by their judges as chief among their many crimes. Mr. James E. Crombie, in the *Gentleman's Magazine*, feels this to be too harsh a judgment, and tries to find a more charitable explanation. He quotes authorities to show that with the Masai tribe in Africa spitting "expresses the greatest goodwill and the best wishes." "You had better spit upon a damsel than kiss her." "In Russia and Turkey and Greece, and anciently among the Romans, it was, and is, considered a serious breach of etiquette to praise an infant and omit to spit on it or near it."

In the North of England "a strike for a rise of wages used never to be begun till the men had testified to their intention of standing by one another by spitting on a stone:" and "the boys used to spit their faith."

Part of the Scottish betrothal ceremony consisted in the contracting parties wetting their thumbs with saliva and pressing them together, at the same time as they swore to be good and true. Nor was this practice confined to marriage contracts only.

Mr. Crombie therefore concludes:

when we consider that spitting at a secular contract was a common occurrence, and that the motive was to make it more binding; when we consider that probably the Templars themselves did it at the making of their ordinary contracts with this motive, it seems a much more logical conclusion to come to that it was with this motive also that they spat on the crucifix when they took the oath of the order and enrolled themselves as soldiers of Christ.

MARY MAGDALENE'S GRAVE.

A VISIT TO THE SHRINE OF ST. BAUME.

THE *Nouvelle Revue* of September 15th is distinguished by several good articles, notably a description of the St. Baume Pilgrimage in Provence, by M. Albalat. It is there, in a quaint little town situated not far from Marseilles, that Mary Magdalene is said to have spent the last thirty years of her life. Fifteen thousand pilgrims visit the spot annually, and under the old régime scarce a king of France but came humbly to the site which is always carefully guarded by a number of Dominicans.

The legend runs that Mary Magdalene came from Judæa in a small boat, with Lazarus, Martha, the two Marys, and Salome, bringing with them the body of St. Anne, the head of St. James the Less, and a few wee bones of the innocents massacred by King H. rod. But from early ages this story has been disputed, and the Abbé Duchene, one of the most erudite writers on the early Christian saints and martyrs, considers that the relics of Mary Magdalene were probably sent from Constantinople about the seventh century. A Greek breviary, however, speaks of the saint as having died at Ephesus. The pilgrimages are to a kind of grotto, which is supposed by local tradition to have been the place where Mary Magdalene spent her old age. Be that as it may, it seems that there is no older or more picturesque place of pilgrimage in Europe. In addition there can be seen at St. Baume a forest which has practically been kept intact since the days of old Gaul. The Dominicans' convent is practically the only inn in those parts, and every visitor had to put up with the severely plain accommodation provided by a monastic cell, and simple but clean food. The convent contains about one hundred beds; the lady visitors are served by nuns, the gentlemen by monks. The convent, which looks almost as ancient as the Grotto, is situated on the edge of a vast rocky chain of hills, and almost opposite the monastery half way up the steep incline is the famous grotto cut into the solid rock. There a wide platform is hewn out, partly occupied at present by a second convent.

The Grotto is about twenty-five yards square, eight yards high, and to all intents and purposes a chapel. The principal altar is surmounted by a fine statue, representing Mary Magdalene praying. It is strange to stand on the spot, apart from the feeling connected with the great saint to whom it is dedicated, and to think of all those who have stood in the Grotto. During the year 1332 five kings journeyed there: Philip of Valois, King of France; Alphonse IV., King of Arragon; Hugh IV., King of Cyprus; John Luxembourg, King of Bohemia, and the redoubtable Robert of Provence. Nine Popes; Petrarch, it may be, with Laura; Louis XIV., accompanied by his mother Anne of Austria, are a few of the many distinguished personages to whom St. Baume was a familiar place.

But the forest seems to be even more remarkable than the Grotto. M. Albalat declares that some of the oaks are over fourteen hundred years old. Eleven miles from St. Baume proper is St. Maximin, boasting of a great basilica built on the plains, and surrounded by an arid waste, which recalls Palestine and the country round Bethel. It was built at the end of the thirteenth century,

by Charles II. of Anjou, to contain the relic of St. Mary Magdalene. The choir contains ninety-four stalls, each surmounted by a sculptured medallion, representing an incident in the life of Mary Magdalene. But though the church itself is remarkable, the crypt, supposed to contain all that remains of the saint, is far more curious. There will be found empty spaces for the relics of the saints who are said to have accompanied her from Judæa; the ashes are waiting re-discovery.

M. Albalat strongly advises all those who wish to see a picturesque and utterly unknown corner of Provence to visit St. Baume without further delay. The spot is reached by a side line from Rognac. The visitor alights at Sensiers, situated twelve miles from the Grotto and prehistoric forest.

THE CRADLE OF EUROPEAN MONASTICISM.

THE island of St. Honorat is thus described in the *Thinker* by the Rev. Hugh Macmillan, D.D., in an article of much beauty:—

To the student of ecclesiastical history the little island of St. Honorat is one of the most impressive spots in Europe. Almost invisible on the map, it at one time occupied a most conspicuous position in the eyes of the world as one of its great historical sites. As a centre of intellectual and moral influence it had, as Montalembert truly says, a greater effect upon the progress of humanity than any famous isle of the Grecian Archipelago. . . . It may well be called the Iona of the South. It is a remarkable circumstance that two little insignificant islands, one in the far north, amid the dark clouds and mists of the wild Atlantic, and the other in the far south, under the brilliant blue sky, and laved by the bluer waters of the Mediterranean, should have formed the centres which drew to them, and from whence were dispersed, all the spiritual and intellectual forces of Christendom during its darkest ages.

Dr. Macmillan deserves thanks for recalling two beautiful legends told of the saint (fl. A.D. 410) who gave his name to the island:—

Meeting one day one of those wretched lepers, who . . . were as common in Europe in the early Christian centuries as they are now in Asia, he took him home to his own room, and began to anoint his terrible sores. Suddenly the dreadful mask of deformity fell off, and the scarred face burst out into overpowering radiance; and in the transfigured leper he beheld with inexpressible awe no other than the Lord Jesus Himself.

When St. Honorat left his northern home he was accompanied by his sister, who was devotedly attached to him. . . . The strict rules of monastic life would not allow the presence of a woman within the precincts. . . . The gentle and beautiful girl, who, at her baptism as a Christian received the name of Margaret . . . was consequently sent to reside in the neighbouring isle of Lero, where she was completely separated from her brother. . . . By her entreaties she at last prevailed upon him to promise to come and see her once a year. "Let me know," she said, "at what time I may look for your coming, for that season will be to me the only season of the year." The saint replied that he would come when the almond trees were in blossom. Whereupon the legend says the forsaken Margaret assailed all the saints with her prayers and tears, until she got her wish, that the almond-trees in her island should miraculously blossom once a month; and sending each month a branch with the significant flowers on it to her brother's retreat, he dutifully came to her at once, and her heart was thus made glad by the sight of her brother no less than twelve times every year.

THE *Review of the Churches* contains full official reports of the Reunion Conferences at Lucerne, with portraits of speakers. An American edition of the *Review*—to begin this month—is announced.

"THE FEMALE HOWARD."

WHAT AN INVALID WOMAN DID FOR THE WORLD.

"The Female Howard" was the title given to Miss Dorothy Lynde Dix, who deserved in many respects a more enduring name than the Bedford philanthropist. E. A. Meredith in the *American Journal of Politics* for September gives an interesting sketch of this heroine, based on Mr. George Tiffany's recently issued biography. A brief reminder of a career which should be had in everlasting remembrance is not here out of place.

Born at the beginning of the century, she spent a miserable childhood. At fourteen years of age she began to teach, and worked until thirty, when her health completely gave way, but not before she had practically secured the two ends of a competence for herself and a fund to educate and start in life her two younger brothers. Not till ten years later was her attention called to the shocking condition of East Cambridge Gaol, Massachusetts, and her life work begun. It was a drama in four acts.

THE CHAMPION OF THE INSANE OF AMERICA.

1. A thorough examination of all the gaols and almshouses of Massachusetts led her to the discovery of the deplorable treatment of the pauper insane, confined as they were "in cages, closets, cellars, stables, pens; chained, naked—beaten with rods and lashes into obedience." Her memorial to the Legislature compelled it to take reform in hand. She next set herself "to induce the Legislature of each separate state to take immediate measures to provide suitable asylums for the accommodation of the insane within their borders." Before long she had "carried" the Legislatures of New Jersey, Indiana, Illinois, Kentucky, Tennessee, Missouri, Mississippi, Louisiana, Alabama, North Carolina, South Carolina, and Maryland. She also moved the Canadian Government in the same direction. A large appropriation of land on behalf of the indigent insane, imbeciles, and the like in the Union was carried through Congress by her efforts in 1851, and only defeated by the Presidential veto. At the same time she was doing "as wonderful" a work in the reformation of gaols and almshouses, and found time to get an exposed island off Nova Scotia provided with lifeboats and auxiliary apparatus.

REVOLUTIONISING BRITISH LUNACY LAWS.

2. Broken down and in quest of rest she came to England in 1854, but within a few months after her arrival she set about investigating the Scottish asylums. Her reports and her influence led to the appointment of the Scottish Lunacy Commission, and eventually to the Act of 1857, which "revolutionised the Lunacy Laws of Great Britain." She next introduced reform into the Channel Islands. Then she attacked the Continent.

In feeble health, alone, and entirely ignorant of all the European languages, excepting French, of which she had only a slight knowledge, in twelve months she traversed Italy, Greece, Turkey, Austria, Russia, Sweden, Norway, Holland, and Belgium, returning by way of France to England. . . For the insane in the hospitals in Petersburg and Moscow she had nothing to ask. They possessed every comfort and all needed care. Again she found a very well directed Mohammedan hospital at Constantinople and an excellent asylum at Naples in King Bomba's territory; but one of the worst of all at Rome, under the shadow of the Vatican! With reference to this last she had an interesting interview with Pope Pius IX., with whose saintliness and benignity she was much impressed.

QUEEN OF THE WAR NURSES.

3. In 1856 she returned home to renew her crusade on

behalf of the insane, carrying legislatures and eliciting munificence in an extraordinary manner. On the outbreak of the Civil War, she was made superintendent of women nurses in the general and military hospitals, with almost unlimited powers. At the close she was offered a reward by Congress, and asked what she preferred to receive. "The flag of my country," she answered. Eighteen months more were spent in looking after widows and orphans and nurses—left destitute by the war.

4. Then she felt called to traverse the length and the breadth of the country to renew legislative interest and personal generosity in regard to the asylums, which the dislocations caused by the war had brought into a lamentable state. Up to her death in 1881, in her eightieth year, she never abandoned her rôle of knight-errant of suffering humanity:—

Whenever any great calamity occurred like the terrible fires which destroyed such large portions of Chicago and Boston, Miss Dix was sure to be on the spot with sums of money which she had collected from her friends, and quietly and judiciously searching out for herself when help was most needed, or what persons already on hand could be relied upon to expend the fund most wisely.

This life of wonderful activity was but an alternation of severe effort with complete breakdown in health. To the self-effacing humility of the heroine must be attributed the comparative oblivion into which her name has sunk.

THE BEHRING SEA AWARD.

A WRITER in *Blackwood* reviews the history of "The United States in International Law" in a spirit not too friendly to the States:—

More than any other nation in the world, the United States accepts the law of nations as an integral part of the law of the land. . . . In effect, the Americans look, or profess to look, on international law as a system of morals, from which the positive laws and prescribed usages of nations must not be separated. . . . This being the state of things, it is remarkable that the United States public men should be found through their whole history urging points of view regarding the law of nations which all other nations had rejected, and putting forward claims based on grounds too remote for serious consideration.

An explanation is found in the statement that the conduct of the Senate, with whom lies the control of foreign policy, "is ultimately determined, not by considerations of national honour and international law, but by the consideration of party necessity."

He does not "predict finality for the decision" on the Behring Sea question:—

The whole subject of these regulations, the general effect of which is more favourable to the American seal-fisheries than any one could have imagined in view of the total failure of every point of international law on which the American case rested, will need and will probably receive consideration. . . . This award may be finally accepted without protest; but if so, it will be, not because it is quite in accord with the rules of international law—

but because of British magnanimity.

A compliment to Canadian statesmanship should be noted:—

The British case, presumably prepared in great part, if not altogether, under the control of or in person by the members of the Canadian Ministry . . . is prepared in a manner calculated to excite a feeling of satisfaction that the public service of the Colonies and of the Empire can still command the use of very extraordinary ability for very insignificant rewards.

"BRITANNIC" CONFEDERATION.**A SCHEME FOR THE IMPERIAL INSTITUTE.**

MR. ARTHUR S. WHITE, editor of a series of essays by eminent authors on "Britannic Confederation," described in the *Asiatic Quarterly* the initial steps which in his view should be taken towards the unification of Greater Britain. He recognises the growth of Federation sentiment at home and in the Colonies. He admits that a *Zollverein* is at present impossible, "owing to the immature development of the Colonies," but declares that a *Kriegsverein* is not only immediately practicable, but is needed. Since the Home Government will not urgently, and the Colonies cannot, take the initiative, he suggests that the Governing Body of the Imperial Institute should become the "accredited agency," with the "object" of promoting "an inviolable political union between the mother country and the self-governing Colonies." "Sub-agencies" should be formed by this body in the Colonies.

AN IMPERIAL INSTITUTE CONFERENCE.

A Conference shall be summoned by the Imperial Institute, at the instance of H.R.H. the Prince of Wales. The Delegates shall be the Representatives on the Governing Body, who shall be aided by specialists. A programme shall be drawn up by a Special Committee and submitted to the Conference. This Programme, after receiving the sanction of the Conference, shall be submitted to the Home Government and the Colonial Legislatures for acceptance in principle.

Our vast Indian Empire is and must remain, in the strictest sense, an Imperial dependency. As such, its representatives on any Colonial Council or at any Conference must be the representatives of the Crown of India.

Mr. White submits a draft "programme likely to receive general support." Its chief unitive features are these:—

The Imperial Army and Navy shall be exclusively responsible, as at present, for the safety and protection of the Empire, with the loyal co-operation of the Colonies. The Colonies shall provide harbour and coast defences at their own expense, to ensure safety against surprise by a hostile Power, such forces to be regarded as a Volunteer arm of the Imperial Services. Garrisons of Imperial troops shall be maintained, as now, at the chief strategical outposts of the Empire, at the expense of the Home Government; but the Colonies shall increase their Volunteer establishments for exclusive use in their respective Colonies, to be placed in time of war under the command of the Home Government.

A COLONIAL COUNCIL.

A Colonial Council shall be formed, consisting of Her Majesty's Colonial and Indian Advisers and the Agents-General of the Colonies, whose duty it shall be to watch British Colonial interests, and to promote and maintain inter-relations between the Mother Country, India, and the Colonies.

The Imperial Government shall guarantee, subsidise, or otherwise assist trans-oceanic communications, the laying of cables and postal facilities between the Mother Country, India, and the Colonies. Armed cruisers, or mail-boats convertible as such, shall be maintained on the chief highways of British commerce by subsidies from the Home Government conjointly with the Colony or Colonies most interested.

A COMMERCIAL BUREAU FOR THE EMPIRE.

A Commercial Bureau shall be formed, within the Imperial Institute, to gather and disseminate information concerning trade and commerce—British, Indian, Colonial, and Foreign—and to promote in every way closer and more advantageous commercial relations between the Mother Country, India, and the Colonies. This Commercial Bureau shall have its headquarters, or at least a branch, in the city of London, together with agencies in every colony and in India.

The Public Services shall be open to all duly qualified British subjects, with the approval of the Crown. A special effort shall be made to enlist British subjects in the Colonies

in the Imperial Army and Navy, on the understanding that they shall be kept on duty in their respective Colonies.

The cost of maintaining all British Dependencies shall fall, as now, unless otherwise arranged—as in the case of India—on the Mother Country. The entire cost of the Diplomatic and Consular Services shall be borne, as now, by the Mother Country; but it shall be allowable for any Colony to maintain a commercial *Attaché* on the staff of any British Embassy, or Legation, or Consulate-General.

COMMON DEFENCE FUND.

The Colonies shall contribute a fixed annual sum of money to a common fund for the defence of the Empire. The contracting parties shall formally recognise the obligation to uphold and maintain the unity of the Empire as at present constituted.

Schemes of this kind are welcome if for no other reason than because they show we are passing from the stage of pious aspiration to that of practical initiative. But why "Britannic" Confederation? English-speaking is the only adjective wide enough to include the Irish.

THE WORLD-DRAMA IN DANTE'S COMEDY.

THE "historical presuppositions and foreshadowings" which Mr. W. M. Bryant finds in Dante's great poem are set forth in the *Andover Review* in style and substance richly reminiscent of Hegel's philosophy of history. The writer's mind has manifestly succumbed to the spell of the magic number three:—

Man is essentially a threefold being. He is at once a power to know, a power to do, and a power to feel. The highest mode of man as a power to know is called Science; the highest mode of man as a power to do is called Government; the highest mode of man as a power to feel is called Religion. To *know* the world, to *wield* the world, to *experience* the rhythm of the world—all these in *one*—that is to be concrete *Man*. And concrete man is Divinity in process of unfolding. . .

Of all the nations of antiquity three unfolded each a special one of the central phases of man's nature. . . The Greeks were the first world-knowing people. . . The Romans were the first world-ruling people. . . The Hebrews were the first people to feel keenly, surely, with all its fullness the great divine rhythm of the world in its deepest spiritual import. For this reason it was a Hebrew who first seized, as with divine vision, the utmost import for man of the central principle of *Personality*—the principle that once for all lifts man to a divine level and reveals the *Real Presence* of the creative Mind in all the infinitely varied forms of the actual world.

Modern civilisation is the chemical fusion of Greek, Roman, Hebrew elements, which the Teutonic spirit has known how to blend in finest proportions and to raise to highest life.

Thus it may be said that the Ancient world was a world of isolation, of mutual distrust, of irrepressible antagonism—that is, a very Inferno of negotiations. So, also, the Middle Ages constitute a period of interfusion, of physical and spiritual collision, of cumulative earnestness and depth of inquiry, of the gradual balancing and clarifying of the minds of men—that is, a painful but promising Purgatorial state for humanity. And finally the Modern world is the period of discovery, of growing clearness of intelligence, of increasing mutual confidence and helpfulness—that is, a state in which humanity is realising in ever-increasing degree the genuine rhythm of Paradise.

So each member of the race, beginning as a simple individual, must struggle through contradictions and negations, until he attains "concrete personality."

Clearly, then, this also is a fundamental feature of the eternal world. And no one of all mankind has realised the fact more vividly than did Dante himself, lifted as he was on the very crest of that mighty purgatorial wave in the time-aspect of this world's history known as the Middle Ages.

THE SITUATION IN SIAM AND THE FAR EAST.

REFLECTIONS on the new situation in Siam continue to occupy the attention of magazine readers. In the *Scottish Geographical Magazine* for September, Mr. Coutts Trotter, F.R.G.S., gives much valuable information about the Siamese frontier (with maps), people, and trade. Tongking, Annam, and Cochin China ought, he urges, to be regarded not as separate countries but as one, "inhabited by one dominant race, the Annamese, which is akin to the Chinese."

THE BRITISH CASE IN SIAM: BY MR. CURZON.

In the *North American Review* for September, whose editor is careful to present his readers with opposing views of the Siamese question, Mr. Curzon thus states the situation from the British standpoint:—

Without much effort, with no great loss of men and no enormous outlay, she has succeeded in humiliating her petty Asiatic neighbour, has extorted from his exchequer £120,000 for damages which would have been exorbitantly assessed at one-tenth of that total, and has stripped his dominion of some seventy thousand square miles. I do not say much about the morality of the proceeding, partly because no two opinions can be held concerning it; partly because morality seems to be out of vogue in international politics.

The main object with which the French have embarked upon this enterprise has been the hope of diverting from Bangkok, and securing for Saigon, the trade of the Mekong Valley; and in the last resort of winning for France, and snatching from England, the commercial spoils of Yunnan. In this expectation I believe that they will be cruelly disappointed. . . . The Mekong River, by reason of its numerous rapids, is utterly unfitted for continuous or lucrative navigation by steam-power; whilst there is not a town of any importance upon its banks but Luang Prabang. . . .

Furthermore, if obeying the inevitable law of advance, the French, not satisfied with their present acquisitions, attempt still further encroachments upon the integrity of Siam, they are not unlikely to find themselves brought into conflict with both China and Great Britain. . . . England, for her part, cannot acquiesce in any further advance that would have the effect of squeezing the buffer State of Siam out of existence, and of planting herself and France face to face in Indo-China. Siam has been humbled and mutilated; we could not be equally indifferent to her extinction.

MADAME ADAM ON THE FRENCH CASE.

Knowing and greatly esteeming the singular abilities of Madame Adam, we turn to her statement of the French case—and find what we expect. It is simply the cry of "perfidious Albion" long drawn out, interspersed with more or less doubtful compliments at the expense of the French Government to English boldness, promptness, and persistency. Here are specimens of the only kind of argument advanced:—

Whenever France has had a difficulty, England has either produced, intensified, maintained it, or prevented its being overcome. She has ever been the enemy of France, and owes her power to her not forgetting that fact for a moment. A sinister law—discovered or, rather, formulated by one of the bold thinkers of England—governs, and will increasingly govern, the relations of English and French national life. This law is the struggle for existence! . . . Is it possible, in this age of struggle for existence, to resist Old England's triumphant, superb and enviable resources of aggression otherwise than by aggression of the same kind?

In eight pages of this sort of thing we fail to detect so much as a single reference to the rights of the Siamese, which increases our estimate of the shrewdness of Madame Adam.

"WAVERING AND WOBBLING."

According to a writer in *Blackwood*, France and Russia are leagued in a settled endeavour to destroy British power and British trade. Against the "boundless ambition" of France

British interests in Siam have been inefficiently safeguarded. . . . How our facile Foreign Secretary came to assure the French that it was "of no consequence," is a matter for which he will be surely held to account at the bar of history, if nowhere else; for it seems—from all that is as yet known of it—as perfect an example of doing just the wrong thing as it is possible to imagine. As Russia was warned off meddling with Egypt in 1877, by the clear notification of British interests there, so France would have been warned off Siam by a similar declaration, even as late as the spring of the present year. Straightforward and timely assertion of rights, with clear definition, backed up by unswerving resolution to maintain them, is the surest way to keep the peace among nations. The wavering and wobbling invite aggression, and deserve it. . . . A ring-fence of inflexible national resolution thrown round our whole empire, with all its interests, without petty discrimination, would be at once the simplest and the safest form of national defence.

ANNAM AND THE ANNAMITES.

Hon. G. R. Curzon, M.P., in the *Geographical Journal* for September, concludes the story of his journeys in French Indo-China. He describes the Annamites as an exceptionally gentle and amiable race, possessing marked industrial and artistic aptitudes, "tenacious in resistance," "hospitable, polite, lively, sentimental, and of easy temper," at the same time "tricky and deceitful, disposed to thieve when they get the chance, mendacious, and incurable gamblers." Of the produce of the coal-fields of Annam, which are being developed by British capital, he says that:—

The best quality burns well, being a fine bituminous coal; but the coarser samples require a greater draught than most grates admit of, and also crumble easily to coal-dust. To utilise this residuum a briquette factory is about to be established at Hongai. One phenomenon these mines present, which I imagine must be unique in the world. At Hatu I saw a solid seam of black coal 180 feet in depth, exposed down the entire front of a hill; nor had the bottom of the seam yet been ascertained.

The Burmese Slowly Dying Out.

A DELIGHTFUL article on a dolorous theme is that by Mr. G. H. Le Maistre in the *Asiatic Quarterly Review*. In bright and vivid sentences he depicts "the gradual extinction of the Burmese race." The Burman is "the prince of easy-going fellows." A prolific soil needs scant exertion to produce ample supply for all his wants, and most of the work that is necessary he makes his wife do for him. Had he been left undisturbed in his charming land, he might have lasted for many a generation in genial idleness. But in this crowded world the Fates are not propitious to lazy men. The downfall of King Theebaw opened this luxurious paradise to more enterprising nations. Hardworking Hindus and Chinamen came in numbers. They began to develop the latent wealth of the soil. They were encouraged by the Government, for their enterprise meant the repletion of its hungry treasury. The self-indulgent and lethargic Burman has no chance with such competitors. He sinks inevitably. The Burmese women prefer for husbands the kinder and wealthier foreigner.

Only time is required for the pure Burman to disappear altogether, and for his place to be taken by a race in whose veins the blood of the Chinaman and of the native of India will mingle with his own.

HOW OUR POST OFFICE GREW.

In the *Economic Journal* for September, Mr. A. M. Ogilvie gives a most interesting sketch of the origin and development of the English postal system:—

It was not until the reign of Henry I. that the business of Government required the regular employment of persons for the conveyance of letters. Under Edward III. fixed stations were established, at which the Royal *Nuncii* could change horses. Henry VIII. appointed Brian Tuke to be the first "master of the posts," chiefly to supervise these change-houses. Edward VI. and Elizabeth spent large sums in making the system efficient, but it was only when the requirements of the royal messengers had been satisfied that private messengers could get horses, and at an almost prohibitive charge of 20d. for every stage of seven miles. The royal messengers carried no private letters, except by favour.

A post to the Continent, started by Flemish trades in England early in the sixteenth century, and in 1558 the office of the "master of the strangers' post," was combined with the mastership of the royal posts.

This double service was the nucleus of the English Post Office. The two Universities of Oxford and Cambridge early in the seventeenth century, or perhaps even earlier, established posts to other parts of the country for the use of their members, but these services, unlike the corresponding services of the University of Paris, never became parts of the national system.

THE FIRST POSTAGE RATES.

Thomas Witherings, postmaster to Charles I., opened the royal posts to the public.

The first postage rates were as follows: for a single letter, i.e. a letter on a single sheet of paper, 2d. for distances of 80 miles, or less. For 140 miles, or less, 4d. For any longer distance, in England, 6d.; and to Scotland, 8d. For double letters these charges were doubled. . . . It is often said that it was never intended in the establishment of the Post Office that it should yield a profit. This may be true of an ideal Post Office; but it certainly is not an historical fact. Since 1650 there has not been a year when the Government, with the full sanction of Parliament, has not used the postal service as a source of revenue; and very often it has been administered solely for this purpose.

PENNY POST IN LONDON IN 1682.

Until the close of the reign of Charles II. posts were from town to town and not from one part of a town to another. Letters might be sent by post to places a few miles away, but there was no local service even in London. The want of such a service was felt as the suburbs grew. In 1682 William Docwra took over a private business of collecting and delivering letters and small parcels in London and Westminster and the nearer suburbs, established by a man named Murray a few years before. He opened new offices, and delivered letters and parcels up to 11b. in weight and £10 in value for one penny each in London and Westminster, and for twopence each within a distance of ten miles.

This system was suppressed as illegal, but taken over and made a branch of the Post Office, with Docwra as comptroller. In 1709 an attempt by Charles Dovey to set up a halfpenny post was also suppressed.

FROM POST-RIDER TO MAIL-COACH.

The next great event in Post Office history occurred in 1784, when the use of coaches for the conveyance of mails was begun on the suggestion of John Palmer, who was strongly supported in his proposals by Pitt. The change was made not so much for speed as for security. The mails had increased very much in bulk, and were often more than the post-riders, who up to that time had been employed, could properly carry on horseback.

In 1839 came the great reforms of Rowland Hill. The same year the money order system was adopted. In 1870 the telegraph system followed. Despite the enormous increase in business—

The balance paid into the Exchequer is much less in proportion to the gross revenue than before the Penny Post began. In 1839 the cost of management was equal to 35 per cent. of the receipts. In 1872 it had risen to 72 per cent., and for 1892 it was about 80 per cent.

WHY NOT POSTALISE RAILWAY TRAFFIC,

AND GO AS FAR AS YOU LIKE FOR 2½D.?

This popular plea is urged by Mr. James L. Cowles in the *Engineering Magazine* for September. Why not, he asks, adopt the same principle in charging for the transmission of persons and goods as in charging for the transmission of letters?

A two-cent stamp will send a letter from Eastport, Maine, to Seattle, in Washington. Is there any essential difference between the transportation of the mails and the transportation of other freight and of passengers? On some railways the mails weigh almost a tenth as much as the passengers carried, and the actual income of American railways from the carriage of the mails in 1890 was nearly one-tenth as much as from the passenger traffic.

The principle has been applied with remarkable success to horse-car lines, electric tramways, "elevated railways," and the like. One of the main arguments against its further application Mr. Cowles meets by the proposition, which is also the title of his article, "Distance not a Factor in the Cost of Railway Traffic." He adduces statistics to show that "the cost per ton and per passenger is practically the same on the heavily-laden through-train and on the comparatively light way-train" (local-train). The through-train "wastes neither the time nor the fuel lost by the way-train in frequent stops." The main business of a railway must always be local traffic.

This is what he desires to see introduced:—

An ideal condition will be attained when the consolidation of railway systems, now under way, has been completed, and the lowest rate charged between any two stations in each particular class of service has been adopted as the standard rate for such service between all the railway stations in our country. The standard rate on passenger way-trains in the eastern part of the United States, under this rule, would be five cents per trip, and on express trains the rates would be practically in inverse proportion to the number of stops. If the stops on the express were one-fourth as many as on the way-train, the rates would be four times as much as on the way-train. Again, since Pullman cars weigh nearly twice as much as ordinary cars, and cost twice as much, while carrying hardly half as many passengers, the rates by Pullman car would be at least four times as much as by ordinary cars.

On this plan, a man on payment of twopence halfpenny could travel as far as he pleased by ordinary car and slow train.

"The Ideal Artist and Man of the World."

So Miss Virginia Butler, in *Lippincott's*, describes the President of the Royal Academy, in a warmly appreciative account of an hour at his house:—

As we entered the studio, we were met by the host, one of the most finished gentlemen, as well as one of the most accomplished artists, in Britain. . . . Strikingly handsome in face, manly and graceful in bearing, exquisitely polished in manner, picturesque in costume, he seems a realisation of the ideal artist and man of the world. . . . Sir Frederick is a fine linguist: Italian, German, and French are as familiar to him as his native tongue. A man must touch the world at many points,—such is his theory,—must have a wide acquaintance with man and nature, must be catholic in sympathies and tastes, must be a student of books, must have a knowledge far beyond the mere boundaries of his especial art, before he can be a consummate artist; and this, which is the philosophy of the true artist's culture, Sir Frederick completely illustrates.

AN URGENT PLEA FOR PENAL REFORM.

By MR. MONTAGUE CRACKANTHORPE.

"NEW WAYS with old offenders" is the taking but rather inadequate title of a most instructive essay by Mr. Montague Crackanthorpe, Q.C., in the *Nineteenth Century*. It is really a review of our present penal system and of suggested reforms, treated as a chapter in the science of punishment. Full of fact and weighty reflection as is the first part, the second, which marks out the steps yet to be taken, need alone be dealt with here. The writer confines this part of his investigation to three points:—

1. What is the true measure of criminal punishment?
2. What weight should be given to a previous conviction when sentencing for a second offence?
3. Can any means be devised for making sentences more uniform?

THE MEASURE OF PUNISHMENT.

Mr. Crackanthorpe answers the first by saying:—

The measure which our law primarily regards is *the injury done to social order*, that is to say, to the community of which the offending person is a member:

not as Sir J. F. Stephen holds:—

The sentence of the law is to the moral sentiment of the public in relation to any offence what a seal is to hot wax. It converts into a permanent final judgment what might otherwise be a transient sentiment.

Nor as Sir Edward Fry, that the main criterion of punishment is "the adaptation of suffering to sin," "the adjustment of pain to vice." The essayist's own conclusion is as follows:—

Ranging the factors of a criminal sentence according to their relative weights, the order appears to me to be this. Preventive justice first, reformatory justice second, and retributive justice a bad third.

SHALL PREVIOUS CONVICTIONS COUNT?

To the second question, widely diverse answers are given:—

School No. 1 ignores the previous conviction entirely; School No. 2 treats it as a ground for seriously augmenting the sentence. School No. 3, compounding with the other two, treats it as depriving the offender of the benefit of the mitigation of sentence to which it deems him, in ordinary circumstances, to be rightfully entitled.

In the case of a person convicted for the first time of an offence punishable with imprisonment, a French tribunal may now, after pronouncing such definitive sentence as it thinks right, order execution of the sentence to be conditionally suspended. The condition is that if within five years the convicted prisoner is found guilty of crime his original sentence is carried out in its integrity. If, on the contrary, he abstains from crime during that period, the original sentence becomes null and void. When a man who has been so conditionally condemned is convicted a second time, his second sentence is by the *loi Hérel* more severe than it would have been had the first sentence not been pronounced.

Than this French plan Mr. Crackanthorpe thinks—

No expedient could be more efficacious as a preventive against a relapse. The "conditional condemnation," like the "conditional release" in our own ticket-of-leave system, puts the subject of it on a genuine and not a sham probation.

HOW TO MAKE SENTENCES UNIFORM.

To secure something like uniform sentencing, Mr. Crackanthorpe thinks the Court of Review proposed by the Judges would not be sufficient. His own proposal is—

that a Royal Commission be appointed to frame such a rule or rules on the plan of Lord Grey's Commission of 1853, which

organised our system of Penal Servitude, or of Lord Aberdare's Commission of 1862-4, which organised our Reformatory System. Both these systems, though largely the creations of speculative opinion, were placed on a solid basis by the labours of those two Commissions. It is not too much to expect that the proposed new Commission would be equally successful.

The recommendations arrived at should be circulated by the Home Office throughout the country. There would thus be gained the authoritative enunciation of general rules, their application in each case being left to judicial common sense.

MR. GOSCHEN'S "CROOKED FINANCE."

MR. W. A. HUNTER's article in the *Contemporary* under the title of "A Story of Crooked Finance" gives us an exposition of what he regards as the shortcomings of Mr. Goschen's finance. It certainly savours more of the bombardment that goes on in the hottest crisis of a general election than of the cooler intervals of parliamentary life. Mr. Hunter plants his battery on the recently published Return on Local Taxation in England:—

According to Mr. Fowler's figures, in the year 1892 no less than £11,846,482 of a total, in round numbers, of £65,000,000 raised by imperial taxation in England, was applied, not for any object of imperial expenditure, legitimate or illegitimate, but for the purpose of reducing local rates; upon an average, this represents a lowering of local rates by 1s. 6d. in the £. But the full effect of Mr. Goschen's finance was not felt in 1892, for in the current year the imperial subvention in aid of the ratepayers will, in England alone, exceed £13,000,000, or one-fifth of the imperial taxation obtained from that portion of the United Kingdom.

THREE HEAVY CHARGES.

Based on these facts he hurls with increasing vehemence the threefold indictment:—

First, the system of imposing taxes to enable local authorities to lower rates was introduced by the Tories. Even in opposition they have, through the treachery of the Whig landlord element, attained some success; but it is when in power that they have done most, and under Mr. Goschen's fostering care the system has reached gigantic and alarming proportions.

Secondly, the system of imperial subventions is merely a trick, a sort of financial sleight-of-hand, whereby out of the poverty of the poor is extracted the means to augment the superfluities of the rich. Of a total for 1893 of imperial subventions for Great Britain of £10,600,000, no less than £7,000,000 is taken from the working class and lower middle class, and handed over to the richer ratepayer and owner of land and houses. From an ethical point of view, the proceeding is with difficulty to be distinguished from pocket-picking.

Thirdly, the persons who are made to pay the lordly tribute of £7,000,000 are precisely those who are most shamefully overtaxed, and the ratepayers who receive the plunder are those whose rates bear the lowest proportion to their taxable income. It is not merely robbery; it is robbery of the meanest and most despicable character—it is robbery of the poor by the rich. The class for whose benefit this odious abuse of the power of taxation is exercised have, per head, ten times the annual income of the poor people whose pennies they do not disdain to pilfer.

In the course of his strictures Mr. Hunter declares:—

That the working classes and the lower middle class would gain all over England about £24,000,000 a year if customs and excise were abolished, and the amount lost to the Exchequer were made up by levying a rate equally according to the valuation. But even then the working classes would still pay in rates much more than a fair proportion of their taxable income, in comparison with the richer ratepayers.

THE "EXPANSION" OF THE UNITED STATES.

SOME PROS AND CONS.

Is the American Republic to take after the mother-country and go in for a naval empire? That is practically the question which the projected annexation of the Hawaiian Islands has forced to the front. Mr. A. T. Mahan's answer in the *Atlantic Monthly* is in effect affirmative. He is distressed at the lack of broad national policy which the Hawaiian discussion has revealed. He is especially apprehensive of irresolution with regard to the interests of his country at the Central American Isthmus:—

So long as the United States jealously resents all foreign interference in the Isthmus, and at the same time takes no steps to formulate a policy or develop a strength that can give shape and force to her own pretensions, just so long will the absolute control over any probable contingency of the future rest with Great Britain, by virtue of her naval positions, her naval power, and her omnipresent capital.

A FORWARD POLICY.

If, on the other hand, we determine that our interest and dignity require that our rights should depend upon the will of no other state, but upon our own power to enforce them, we must gird ourselves to admit that freedom of interoceanic transit depends upon predominance in a maritime region—the Caribbean Sea—through which pass all the approaches to the Isthmus. Control of a maritime region is insured primarily by a navy; secondarily, by positions, suitably chosen and spaced one from the other, upon which as bases the navy rests, and from which it can exert its strength. At present the positions of the Caribbean are occupied by foreign powers, nor may we, however disposed to acquisition, obtain them by means other than righteous; but a distinct advance will have been made when public opinion is convinced that we need them, and should not exert our utmost ingenuity to dodge them when flung at our head.

COUNT THE COST!

Quite another view is upheld in *Harper's* by Mr. Carl Schurz, who administers a cold douche of caution to the enthusiasts of the "Manifest Destiny" school:—

The new "manifest destiny" precept means, in point of principle, not merely the incorporation in the United States of territory contiguous to our borders, but rather the acquisition of such territory, far and near, as may be useful in enlarging our commercial advantages, and in securing to our navy facilities desirable for the operations of a great naval power.

Remember what the "expansion" of a republic means:—

Let us admit, for argument's sake, that there is something dazzling in the conception of a great republic embracing the whole continent and the adjacent islands, and that the tropical part of it would open many tempting fields for American enterprise; let us suppose—a violent supposition, to be sure—that we could get all these countries without any trouble or cost. But will it not be well to look beyond? If we receive those countries as States of this Union, as we eventually shall have to do in case we annex them, we shall also have to admit the people inhabiting them as our fellow-citizens on a footing of equality.

DEMOCRACY AND THE TROPICS.

It is a matter of universal experience that democratic institutions have never on a large scale prospered in tropical latitudes. The so-called republics existing under the tropical sun constantly vibrate between anarchy and despotism.

Only Europeans belonging to the so-called Latin races have ever in large masses become domesticated in tropical America. . . . That Spanish-Indian mixture is evidently far more apt to flourish there than people of the Germanic stock, and will under climatic influences so congenial to it remain the prevailing element and the assimilating force.

THE GNAT AND THE CAMEL.

Imagine now fifteen or twenty, or even more, States inhabited by a people so utterly different from ours in origin, in customs and habits, in traditions, language, morals, impulses, ways of thinking—in almost everything that constitutes social and political life—and these people remaining under the climatic influences which in a great measure have made them what they are, and render an essential change of their character impossible—imagine a large number of such States to form part of this Union, and through dozens of Senators and scores of Representatives in Congress, and millions of votes in our Presidential elections, to participate in making our laws, in filling the executive places of our government, and in impressing themselves upon the spirit of our political life. The mere statement of the case is sufficient to show that the incorporation of the American tropics in our national system would essentially transform the constituency of our government, and be fraught with incalculable dangers to the vitality of our democratic institutions. Many of our fellow-citizens are greatly disturbed by the immigration into this country of a few hundred thousand Italians, Slavs, and Hungarians.

Yet these immigrants will soon be Americanised. What, then, of the introduction of a score or more whole States of Spanish-Indians who will never be Americanised?

THE LIMITATION OF IMMIGRATION.

"We must," says Mr. Arthur Cassot in the *American Journal of Politics* for September, "at all hazards guard ourselves against unrestricted immigration, to preserve our standard of living, our morality, and the homogeneity of our people." His grounds are:—

In the first place, sixteen per cent. of our immigrants are illiterate, and about a yearly average of four and eight-tenths per cent. or 25,306 of the male immigrants "are unskilled and untrained in any avocation." Secondly, the female immigration from Italy and Hungary is only 20·6, and 26·2 per cent. of the male. Thirdly, foreigners or their immediate descendants form about two-thirds of all the paupers supported at almshouses and one-third of all the inmates of our state prisons and penitentiaries . . . The most embarrassing of all this immigration comes from Southern Italy, Poland, Russia, Hungary, and Ireland.

The remedy he proposes is—

to enact a law in addition to the rigid enforcement of existing laws, which would exclude all immigrants above the age of twelve who cannot write freely and easily their native language, an exception being made for those over fifty-five years of age coming with other members of the family, and all male persons over fifteen years of age who are unskilled and untrained in any occupation.

DEPORTATION FOR THE AMERICAN-CHINESE.

Of the one hundred and ten thousand Chinese resident in the United States, Kurt von Staufen, in the September number of the *American Journal of Politics*, reckons that one hundred thousand belong to "the scum of all China." They are brought over on false representations, under a contract which is practically slavery, by the Six Companies of San Francisco. They are celibates, ignorant of the very meaning of virtue. They undermine American morality, undersell American labour, and lower the popular respect for manual toil. Their occasional alleged conversion to Christianity is open to the gravest doubt. They are by their very nature unable to understand its ethics. To attempt to evangelise them is really "a crime against home and native land." From these and other equally strong assertions, the writer concludes that—

The truly rational way to deal with the question is to settle it permanently, and that can only be done by the deportation of all the Chinese that compete in any way with American labour in any form whatsoever.

A PLEA FOR THE GOTHENBURG SYSTEM.

BY AN AMERICAN OBSERVER.

ARDENT prohibitionists in this country may be surprised to learn that Massachusetts, though so near to the home of the Maine Liquor Law, is meditating the introduction of the Gothenburg system. A commission has been appointed to investigate the Scandinavian method, and it is to be assumed that legislative action will follow its report. So Mr. E. R. L. Gould informs us in the *Atlantic Monthly*. He recalls the remarkable results of the system which has in twenty-five years reduced the consumption of spirits per head of the population, in Sweden by 35 per cent. and in Norway by 53 per cent. It has succeeded in countries so different as Finland, aristocratic Sweden, and ultra-democratic Norway. Mr. Gould points out that it presents many features not at all new to American practice:—

The fundamental basis, license with local option privileges, is the policy in many of the States. Neither is the application of moneys derived from the liquor traffic to objects of public utility a new thing.

The Norwegian is the model most akin to American possibilities.

NECESSARY MODIFICATIONS.

But, Mr. Gould insists, the system would have to be extended "so as to include *fermented* as well as *spirituous* liquors." For though the Scandinavian takes less spirits, he has apparently more than made up for it in beer; and "of late years drunkenness has been on the increase." Capital ousted from the distilling has gone into the beer-brewing business.

The great difficulty anticipated lies in the fact that—

The standard of municipal politics in this country is not what it is in Scandinavia, and this, in the light of what has been said of the intimate relation existing between the companies and the local government, apparently offers an insuperable objection. Many would think it better to leave undisturbed the present unholy alliance, than that liquor and politics should be more closely wed.

There need not be too many misgivings on this score. Wherever the system is in operation, notwithstanding municipal relationships, the saloon is absolutely without political significance.

THE LICENSING AUTHORITY.

"The crucial test of the American mechanism of the system would be the constitution of the licensing authority."

Mr. Gould does not look with favour on the idea of creating this authority by executive appointment or by local election. He would rather constitute it "from the judges of secondary instance, for example":—

The judicial power in the United States has been comparatively little infected by politics, and would be by far the safest repository of the required functions.

The Norwegian method of appropriating the surplus might be adopted. It would be well to fix by statute the specific objects to which the funds should be applied, so as to keep them from the misappropriating ingenuity of the "local politician." Among the different interests to be favoured with subsidies, Mr. Gould believes that kindergarten and manual training and agencies for healthy recreation should have the first claim.

IT WOULD ABOLISH THE SALOON.

Let us not be accused of lack of faith if we say that to transplant the Gothenburg system to America will require heroic effort. Not only will liquor have to be fought on the social and economic side, but it must also be reckoned with as a political factor. In the latter respect, conditions are going

from bad to worse. Why trifle further? Why not invite the struggle openly on the issue of the only plan of control which eliminates the political influence of the liquor interest, and abolishes altogether the saloon as we know it to-day? If ever municipal politics are permanently purified, it will not be through outbursts of righteous wrath followed by periods of supine indifference. . . . Greater purity in municipal politics, while not an absolute prerequisite, will assuredly follow the introduction of the Gothenburg system.

In many respects the United States offers more favourable conditions for commencing than did Norway and Sweden. No legal obstacles oppose; liquor selling has never been considered a vested interest; nor are we hampered by life-holding privileges. Furthermore, we are accustomed to all sorts of experiments in regulating the trade in alcohol. Not infrequently are prohibition, high license, and low license tried in the same community during the course of a single decade. Climate and custom, too, are in our favour.

AN EXPERIMENT IN SOUTH CAROLINA.

The South Carolina Liquor Law, which came into force on July 1st, is thus described in the September number of the *North American Review* by the Mayor of Aiken, S.C.:—

All parties are prohibited from trafficking in any distilled or malt liquor, while the State is authorised to establish dispensaries for its exclusive sale. A general board of control exercises a supervision over the business, and a chief dispenser receives supplies and fills the orders of the local dispensers in the various counties of the commonwealth. Branch or local dispensaries are established in most of the counties. They remain open from 7 A.M. until 6 P.M. daily, except Sundays and legal holidays. Liquor is sold in packages from one-half pint to five gallons. Beer is also supplied in pint bottles. The labels of most of the bottles are surmounted by the seal and motto of the State, while a palmetto tree in raised surface occupies the reverse side. No liquor is allowed to be sold to minors or habitual drunkards, nor can it be consumed on the premises where it is sold. Any stranger desiring to make a purchase must be identified and vouched for by some responsible person. He then fills out an application, stating his age, residence, the amount he desires to purchase, and the use to which it is to be put. The application being signed and attested by the dispenser or his clerk, the applicant receives the liquor. Distilled liquor can only be purchased once a day by one person, but any number of applications for beer may be made during the day by the same person.

The Mayor, who denounces the measure, admits that "there has been a marked decrease of drunkenness since it went into operation."

An Optimist's View of Cricket.

In *Cassell's Family Magazine*, Mr. Blathwayt publishes an interview with Mr. Alcock, Secretary of the Surrey Cricket Club, on the subject of "Modern Cricket." Mr. Alcock says:—

It is astonishing how boys are coming forward in modern cricket. We lay great stress in this club on the coaching of our young fellows. The cricket of the future depends on them. In the old days our colts used to be twenty-seven and twenty-eight years of age—now the average would be nearer sixteen. Boys—unless they are at a first-rate public school—are never taught properly, and they get into ineradicable bad habits of play, but by the system here of placing promising boys under a regular instructor and showing them the proper style, they learn to play splendidly. In the old days, for want of such a nursery, all our eleven got old at once, and we could not replace it. Now we make the Oval a nursery for the young and promising, and keep our eleven always up to par by continual drafts from this reserve. On the whole, cricket, I consider, is on the upward path most emphatically. I am an optimist where cricket is concerned. I believe in progression, and I am sure we get better every year.

TWO FRENCH POLITICAL ECONOMISTS AND THEIR MAGAZINES.



M. DE MOLINARI.

THE oldest of the French economic reviews is the *Journal des Economistes*, founded in December, 1841. The present editor, M. de Molinari, who reviews the work of the Socialist Congress at Zürich in the September number of his magazine, is well known in this country as a writer on Political Economy. He is also the author of "Religion," and "Précis d'Economie Politique et de Morale." The *Journal des Economistes* celebrated its fifty years' jubilee by publishing a complete index to its contents for the half century of its existence.

The *Revue Socialiste* appears this month with a mourning border on its cover, for the career of its illustrious chief is over. M. Benoît Malon, who has been an invalid for six months, died on September 13, at the age of fifty-three; but his illness did not cloud his great talent, and he was able to write on till the last. At the time of his death he was engaged on an important work on Socialism.

Benoît Malon, according to the obituary notices—came to Paris as a lad, and worked as a journeyman dyer. He afterwards directed a co-operative grocery at Puteaux, and began his literary career by writing a few poems full of transcendental Socialism. In 1869 he underwent a term of three months' imprisonment for joining the International. At the Bâle Congress, in the same year, he openly declared himself a Communist. He also shared in the revolutionary attempts of 1867, 1868, and 1869; while the Creusot strike in 1870 again brought him into collision with the Imperial authorities, and on the memorable 4th of September he was amongst those set at liberty amid the popular clamour around the foundation of the Republic.

Benoît Malon's career since then has been marked by political integrity and by faithfulness to principle. On January 22nd, 1871, he joined in the attempted insurrection, and shortly after he was elected one of the Deputies of the Seine Department in the Bordeaux Assembly, but resigned with Henri Rochefort. As a member of the Commune Malon was in favour of conciliation; and when he found that this was out of the question he kept away from the stormy and purposeless sittings at the Hôtel de Ville. When the insurrection was crushed he escaped to Switzerland, where he founded *La Revanche*, which was suppressed in 1872 by the Swiss Government. The amnesty brought the exile back to Paris, and his pen was from that moment devoted to the Apostolate of scientific Socialism by legislation, and above all without revolution. His death is a manifest loss not only for the Socialist party, but for those—and they are many—outside the Socialist camp who were captivated by his theories without being his disciples. His works will remain, but Benoît Malon's place remains vacant. Evolutionary Socialism has no longer any acknowledged exponent in the France of to-day.

A TRIBUTE TO THE DUKE OF SAXE-COBURG.

THE *Gartenlaube*, Heft 10, is the first German magazine to pay its tribute to the memory of the late Duke Ernst of Saxe-Coburg-Gotha. The writer describes as a German prince in the true sense of the word the ruler who has just been taken from his country and the whole German nation, and says his name will figure in the first rank among those who have devoted their best energy to bring about the great changes which have been wrought in the fortunes of the Fatherland during the past half century.

The whole life of the Duke shows how seriously he took his mission—to take his stand among his people, to feel, to care, and to act with them. It was his aim to be at once a prince, a German patriot, and an active citizen of the whole German Empire; and nature provided him with the best gifts for carrying out his ideal. His personal interest in the welfare of his people won their confidence, and they felt that he was a man who would act according to his word. This same personality it was that assured him such success in the great national affairs of Germany. From 1848 the Duke's name was everywhere in things which concerned the free development of the Fatherland.

In the Schleswig-Holstein question, no one felt more keenly the miserable condition of the small States and the want of a united Germany; and no one welcomed more heartily the growing independence of the people which was to make them a political force, and result in 1848 in the National Assembly at Frankfurt, at which all the people were represented. He sought to bring about unity through the princes themselves, and the Princes' Congress at Berlin was due to his efforts. The plan was not successful, so the Duke turned to the German people in general, and to Coburg-Gotha in particular. He also took an active part in founding the National-Verein in 1859, but nothing made him so popular as the institution of the national rifle meetings at Gotha and Frankfurt. The story of the Duke and the wars of 1849, 1866, and 1870 is already too well known to need repetition now.

Nord und Süd for September, which by the way also contains an article on "William Steinway and the Steinway Pianos," publishes a description of the Musical Festival held at Gotha in the last week of July. It is well known that the late Duke of Saxe-Coburg-Gotha was a passionate lover of music, and that he was the composer of several operas—"Casilda," "Santa Chiara," "Diana von Solang-s," and others, besides the "Hymne," which has become the patriotic song of the Duchy. He, too, was the guiding spirit of the Festival which was instituted to resuscitate half-forgotten works and to encourage the composition of new ones. The old works revived were Cherubini's "M-dea," and Boieldieu's "Little Red Riding Hood." The new ones were the prize operas, "Evanthia" by Paul Umlauf, and "The Rose of Pontevedra" by Joseph Forster.

British and German Universities.

DR. ALEXANDER TILLE, of Glasgow, is writing on the British and German Universities, in the *Deutsche Revue*. In Part I., which appears in the October number, he describes in outline the various universities of the United Kingdom; in Part II. he will probably do likewise with the German universities, but the subject is too wide for such summary treatment as is meted out to it.

A more interesting article is Dr. Bruno Stübel's "History of the Past of the University of Leipzig," in the *Preussische Jahrbücher* of September.

A LATTER-DAY UTOPIA.

THE SOCIALIST COLONY OF TOPOLOBAMPO.

Nor this time in Nowhere, but in Mexico, on the Pacific coast, at the head of the harbour of Topolobampo. There a colony of Americans have settled and for nearly seven years now have been trying to convert the dream of thoroughgoing Socialism into accomplished fact. The story of the experiment is told by Mr. C. M. Harger in *Frank Leslie's Monthly*. The leading promoters were Edward Howland and his sister Marie,—both from New Jersey, students at the Guise "Social Palace" in France,—and a railway surveyor named A. K. Owen. They formed a company with 100,000 ten-dollar shares of stock, each share representing a lot in the site of the city yet to be, and took over quarter a million acres at the spot named above,—a location "alike removed from conflicting legislation and the temptations of surrounding communities of other tastes and practices."

SOCIALISM REALISED.

The company holds all the real estate in perpetuity, selling to its settlers only the right of occupancy. Shares cannot be sold by members except back to the company itself. Officers are elected by vote of stockholders as in any corporation, and all members are to have dealings only with the State. Company scrip, or credits issued for services on the public buildings, canals, etc., forms the currency of the colony, and is exchangeable for shares in the company or their equivalent—perpetual leases of blocks of ground.

A CITY WITHOUT A CHURCH.

The essential feature of it all is that everything shall be pooled and the affairs of all managed by chosen officers as are the affairs of a corporation, and that each shall receive, according to his labours and his investment.

In the original plan even minor details of life were managed by statute. Physicians and lawyers employed on salaries, use of tobacco discouraged, liquors and wines purchased only at the storehouse of the company and exclusively for family use, churches and secret societies forbidden, but freedom of worship allowed among individuals and families, co-operation in cooking, apartment houses and governmental journalism were among the items of the code of regulations. More liberal provisions have since been found advisable. The colonists have been allowed to formulate their own rules in the forum of probably the purest democracy now on earth.

ROUGHING IT.

Fifteen thousand shares having been disposed of, from New York, Pennsylvania, Wisconsin, Michigan and States further west, about four hundred colonists in 1886 first made the long journey to the location of what they hoped to see a model commonwealth. They took with them all their worldly possessions and began life anew.

They had to rough it badly. They arrived at the end of a long drought, and only by hardest labour could they extract subsistence from soil, and river, and sea. The rainy season drenched their ill-roofed homes, and caused the death of one settler.

DESERTERS AND RECRUITS.

But many had gone to the colony who should not have done so. . . . About half the party returned home discouraged and disheartened. The remainder stayed by the venture, and for three years, their numbers being increased only by occasional little groups, they worked toward their ideal state.

In the fall of 1890 over two hundred more went to the front, and since then the colony has been swelled, until now five hundred are on the ground, with arrangements made for at least two considerable parties to be added during 1893. It is somewhat remarkable that the proportion of women and children is so large, the men being scarcely more than forty per cent, of the colony's strength. There has never been a

recurrence of the severities of the first year's experience, but the struggle has, nevertheless, been a constant one.

A recently-established system of irrigation has ensured the raising of crops.

THREE DOLLARS A DAY FOR EVERY WORKER.

Throughout the colony's experience the central idea under which it was organised has not been forgotten. Co-operation has ruled. Every pound of grain or fruit raised has been turned into a common fund, presided over by a director. Each labourer—man, woman or child—working on the ditch, on the ranch, or on the truck farm of La Logia, a four-hundred-acre tract near the river, has received payment in company scrip, three "credits," or three dollars a day. The scrip is receivable for material from the company's store-house, which has, by means of the farm's produce, the sale of stock to northern investors and contributions from friends, usually been fairly well filled. From the nature of the case many credits represented work not immediately productive, and could not be at once cashed: but he who laboured has been, at least, fed; and for him who did not there was promised no place.

THE SOCIALIST SUNDAY.

A school with half a hundred bright-eyed lads and lasses, in charge of a teacher who receives the same wages as the labourers on the farm or ditch, cares for the rising generation. Sunday is a day of recreation and relaxation. Regularly on Saturday nights there is a ball in the large company headquarters in the centre of the camp. . . . On Sunday afternoons the people gather, and one of the leaders reads from the lectures of scientists and philosophers, after which comes a general discussion—this usually taking the form of the consideration of ethical subjects.

Practically, there has been only the leadership of brains, all working together as seemed best, and no serious personal disputes have arisen. Co-operation has governed in small things as well as in great. Details from the ranks have done the cooking in the large headquarters building where the unmarried men live. The families live by themselves, and marriages receive the sanction of the director and are then an accomplished fact. The various trades and professions are, of course, not all represented, but such as are possible are found. It can be imagined that there is frequent loneliness especially among the women. The lack of religious feeling, the endless grind for material things, the years of demand for hopefulness upon the spirit of each colonist, have been productive of discouragement for many.

Already a number of English capitalists with socialistic ideas are looking with favour on the experiment, and lend their wealth and influence to its advancement.

"The Patron Saint of New Italy."

GIOSUE CARDUCCI is introduced by Mary Hargrave to the readers of *Frank Leslie's Monthly* as "the greatest poet of educated New Italy." He is "essentially a lyric poet," and possessed of a "splendid classical style."

The "short lyric poem of terse and vigorous metre" which made his reputation—the "Inno a Satana":—is not by any means so diabolical as its name would seem to imply. It is simply a hymn in praise of the Genius of Progress or Civilisation, invoked under the name of the angel Lucifer or Satan—the angel who questions, reasons, and rebels. It celebrates the rebellion of reason against ignorance, of enlightenment against darkness and superstition—of course directed against the clerical party.

The poet's panegyrist ventures on a strong statement when she says:—

If Italy were to choose a new patron saint, her choice would undoubtedly fall upon Lucifer, angel of Light, hymned since Carducci's poem in all conceivable ways as symbolising progress and enlightenment.

An extraordinary development of demonolatry, truly.

THE FUTURE OF AGRICULTURE.

CO-OPERATIVE FARMING IN FRANCE.

THE Agricultural Syndicates of France are the theme of a very instructive paper in the *Economic Journal* for September by Mr. H. W. Wolff:—

Of the success generally of the *Syndicats Agricoles* there can be no doubt. Begun most modestly scarcely ten years ago by a handful of agriculturists brought into union by Professor Tanviray of Blois, they have in little time overspread France, multiplying in all to the number of 1,300, with about 600,000 members, and doing an annual business at present of 100,000,000 francs, which promises to grow rapidly to higher figures. They are to be met with in almost every part of France.

The Syndicates help the vine-grower and the sugar-beet grower, the horse-breeder and the market-gardener, they lend a hand in the destruction of obnoxious insects, the embankment of watercourses, fumigation for keeping off the frost, they have even provided French agriculture with Boards of Conciliation and Arbitration, and insurance of labourers against accidents; and, above all things, they have, in M. Gatallier's apt words, wholly "democratised" the use of artificial manures, insecticides, feeding stuffs, etc., placing what was formerly a luxury reserved for the rich within the easy reach of the poor, improving the quality, reducing the market-price by from 20 to 30 per cent., and yet increasing the annual consumption from the paltry figure of 52,000,000 francs, barely more than 2,000,000 for all France—to 120,000,000 francs.

CONSTITUTION: RICH AND POOR CLASSED.

The effort to get rid of the middleman has not, on the whole, succeeded. But—

If co-operative selling has proved a failure, co-operative buying has proved a grand success—indeed, coupled with co-operation in labour, the one success of the movement. That success is really all the more creditable, since the French law of 1881 does not deal over kindly with the syndicates. In France the syndicates must not trade on their own account. . . . The dealer . . . has to collect the money for the collective orders executed from every individual member separately.

The constitution of these associations, which were avowedly promoted in order to "suppress Socialism," varies considerably:—

Most of the *Syndicats* have two classes of members—the rich, who take up heavy shares, must not borrow, and are bound to remain members for a definite time, five years or so, these are the *membres fondateurs*; and the poor, who take up smaller shares, are free to leave, and who may borrow, these are the *membres effectifs*. In one *Syndicat* I have found as many as four distinct orders of members. . . . But it seems to me that the spirit of common interest and common action has been most strongly aroused in the *Syndicats* having only one class of members, all with equal rights and equal obligations, such as that of Auxerre, of which its secretary proudly boasts that "we form a veritable little republic." The members of course elect their officers, and committee, and council, but they elect them as a rule from out of the rich "founder" class. Most of the services are given gratuitous.

WOULD IT DO FOR BRITAIN?

The co-operative purchase and use of machinery and implements, the provision in some districts of winter employment by means of domestic industries, banking and lending, arrangement of technical lectures, provision for analyses and field experiments, prizes for the best managed farms, and subsidies towards the introduction of improved machinery and the construction of liquid manure tanks are among other services rendered by the *Syndicat*s.

Mr. Wolff thinks that we in England do not want them or institutions like them. "Co-operation of a more modest type" is what we need:—

It is strange that our Agriculture should have shown itself so backward in turning to anything like adequate account this powerful force. There is a good deal of agricultural co-operation, no doubt, spread out over the kingdom; but nothing like what the industry wants, nothing like what it readily lends itself to, and what might in trying times to a considerable extent lessen its sufferings and its losses.

Gambling in Farm Produce.

In dealing with the agricultural problem in the same journal, Mr. W. E. Bear observes that—

Perhaps the most striking fact which the new Royal Commission will have to consider is this—that what their predecessors in 1882 declared to be the principal cause of the depression that then existed cannot be considered a cause of the present distress. The seasons for the ten years following 1882, instead of being exceptionally bad, as those of the seventies were rightly declared, were, on the whole, exceptionally favourable. If the yield of all kinds of corn for the decade ending with 1892 could be accurately compared with the corresponding figures for the preceding decade, a great excess would be noticed. The existing crisis of depression cannot be attributed to a succession of bad seasons. There cannot be any question amongst those who understand the circumstances of agriculture that foreign competition is the principal cause of agricultural distress.

One great cause of the intensified depression of the last twelve or fifteen years is branded by Mr. Bear as "gambling in farm produce."

The most important features of the system may be briefly described as the forestalling of the crops by selling them before they are grown; the sale for future delivery of goods which the sellers do not possess, and do not intend to deliver; an enormous amount of reselling, without the transfer of the commodities; rampant speculation; a method of hedging, conducted after the professional betting man's plan of book-making; and the establishment of clearing houses in which a daily or weekly settlement of sums due on variations in prices is effected. This is known as the system of trading in "options" or "futures." It has come into general use in America during the last twenty years, and for the last ten years at least it has completely controlled the market prices in that country. . . . During the last five years the system has become common in Liverpool, and has made some progress in London. The American farmers, almost to a man, denounce it as injurious in the highest degree to their interests, and two Anti-Option Bills have been introduced in the American Legislature to put an end to it. . . . Mr. Stevens, the editor of *Bradstreet's*, in an article in defence of the option system, states in effect that the sales of futures are nine times the total crop.

Character of the Russian Peasant.

MR. FRED WHISHAW contributes to *Temple Bar* a vivid sketch of his observations of village life in Russia. He thus sums up the character of the moujik:—

Easily satisfied, indolent, self-indulgent, weak, he does not care to rise in the world. So long as he can exist and allow his wife and children to exist, and so long as he can obtain for cash or credit, vodka enough to keep him going, he is content. He has no idea of any higher civilisation, or of any sort of home comfort. For the rest he loves his "little Father," the Tsar; fears God in a superstitious sort of way, and the *Lieshui* (wood spirits) and other supernatural objects of his national folk-lore in a very real way; observes the Church festivals with bibulous piety; attends church at Easter; tolerates his wife, and knows absolutely nothing of the affairs either of this world or of the next. But education is making great strides, and the younger generation is growing up with advantages to which its forefathers were strangers. Light is stealing gradually over the land. Would that it might chase away the drink demon! With the vodka evil reduced to moderate dimensions, there would be a chance even for rural Russia.

ANTI-CHRISTIAN ASPECTS OF THEOSOPHY.

"RECENT Theosophy in its Antagonism to Christianity" is the theme of an essay which Rev. W. J. Lhamon contributes to the current number of the *Andover Review*. He defines recent theosophy as "Blavatskyism," and of Madame herself he exclaims, "strange, strong, erratic creature!" :—

Mr. Stead writes admirably of her great characteristics, and marvels at her power over people, instancing the case of Mrs. Besant. He considers it no small thing to have enabled such a woman to entertain any sort of spiritual faith. Misguided, suffering, brilliant Mrs. Besant! The slightest knowledge of her history precludes a single harsh word of her. Yet, speaking both kindly and carefully, one may say that she is by nature an over-enthusiast, and that her brilliancy is not an atonement for her lack of balance.

THREE ANTITHESES.

Theosophy, he avers, is antagonistic to Christianity in three main points.

1. It is pantheistic; although it denies the charge. It rejects the idea of the "God of the Christians." It believes "in a universal Divine principle, the root of all, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of being." It does not believe in prayer: it says "we act instead of talking."

2. It teaches reincarnation: the old Hindu doctrine modified to suit Western taste :—

In a land where lizards and cows are not worshipped it would hardly do to try to proselytize people to the faith that they and their children may be reborn as lizards, cats, or cows. Theosophy confines reincarnation to the human race.

3. It teaches Karma—the negation of forgiveness :—

The theosophists have simply fallen into the old inevitable inconsistency of fatalists, which is unconsciously to recognise human freedom as an agency in human life while theoretically recognising no agency but the dead, unintelligent, ceaselessly grinding mill of cause and effect.

BROTHERHOOD AND CHRIST.

After ridiculing the "miracles" of theosophy and animadverting upon alleged exposures by Coulomb and Kiddle, Mr. Lhamon opposes the theosophic and Christian doctrines of universal brotherhood. He quotes the theosophist Katharine Hillard, to the effect that brotherhood, "as taught by the Churches implies equality, not identity," but in theosophy rests on an "absolute identity."

It is but just to note here that the theosophists do recognise the historical personality of Jesus, but also that they rank him along with Zoroaster, Buddha, Pythagoras, Confucius, Orpheus, and Socrates. . . Christ "as process" means, in the language of "the Higher Alchemy," the redemption of spirit from matter.

THE FINAL TEST.

Mr. Lhamon thus concludes :—

"By their fruits ye shall know them." The last word to be said for theories and institutions must be in praise or blame of what they do for men. Compare India, China, and Japan on the one hand, with Germany, England, and America on the other, remembering where Buddha and Confucius have reigned, and where Christ; remembering also where pantheism and occultism, together with reincarnation and the Karma, have been taught, and where Christian theologies, however erratic and discordant they may have been; then say whether the worst theology is not better than the best theosophy. In this country theosophy is an exotic of the nightshade family, transplanted by erratic hands, and deadly, if entertained intelligently, to our faith in the Theanthropic person of Christ and to our sweet trust in the Fatherhood of God.

SCHOPENHAUER.

By M. VALBERT.

In the *Revue des Deux Mondes* for September 1, M. Valbert presents a striking picture of Schopenhauer, both as a man and a philosopher. His great fame does not seem to have come to him till he was about sixty years of age, when he became the fashion, succeeding Hegel, who at one time had a great vogue. To Frankfort, where Schopenhauer lived during his later life, strangers came from all parts of Europe to see him, and an audience with the Apostle of Pessimism was greatly prized. The ambition of his admirers was to sit next him at dinner at the *table d'hôte* of the Englischer Hof, the inn where he took his meals; and on his birthday he was as much fêted as a young princess, receiving bouquets of flowers, addresses and tributes in prose and verse, in which some compared him to King Arthur of the Round Table, and others proclaimed him Emperor of German Philosophy. The first time that one of his devotees kissed his hand he uttered an exclamation of surprise, but we are told that he soon became accustomed to this style of homage, and it is recorded that on being informed that a certain country gentleman proposed to build a chapel in which to keep his portrait, the philosopher simply remarked, "This is the first building consecrated to me: how many will there be in the year 2100?" Yet all his contemporaries agree in declaring that he was never happy excepting when he was miserable; but though his disciples have sometimes declared that in order to carry out his own theories he ought to have committed suicide, Schopenhauer, says M. Valbert, was always exceedingly careful of himself, and so far from wishing to destroy his connection with this world, was always wondering what he could do to preserve his life. He left Naples because of the small-pox, Verona because he heard that the tobacco was poisoned, and finally abandoned Berlin to escape from the cholera; for many years he never slept without a loaded pistol under his pillow, and he would never take lodgings higher than the first storey for fear the place should catch fire; while so great was his fear of drinking out of a contaminated glass that he used to carry about with him a small leathern cup in his pocket. M. Valbert informs us significantly that his paternal grandmother was crazy, two of his uncles were lunatics, and his father had been extremely strange. The paternal Schopenhauer had a great affection for everything English, and made up his mind that his son should be born in London. With this object in view he brought his wife to England, but as it was extremely cold and presumably foggy, he hurried her away to Dantzig, which accordingly was honoured by the birth of the great German.

Schopenhauer greatly disliked women, whom he designated as "the animals whose ideas were short, but whose hair was long"; another time he spoke of "that sex with the little waist, narrow shoulders, and large hips"; yet, continues the French writer, he had till the day of his death a pronounced liking for "that sex," and actually left a sum of money in his will to a Berlin actress with whom he had been intimate. As an old man he became attached to a young French sculptress, Elizabeth Ney, who came to Frankfort and solicited the honour of taking his bust. They lodged in the same house, and used to take long walks together. "I could never have believed," wrote he to his disciple Lindner, "that there was in the whole world so charming a girl." Schopenhauer was very proud of his resemblance to Talleyrand, and liked to pose as being mysterious and incomprehensible to those who came from afar to listen to his conversation.

EMMA SEILER.

SCIENTIST AND MUSICIAN.

In November, 1891, a marble relief-portrait of Emma Seiler was presented by her pupils and friends to the American Philosophical Society at Philadelphia. Mr. J. G. Rosengarten, through whom the presentation was made, also presented to the society, on the part of her son, Dr. Carl Seiler, her laryngoscope, said to be the first ever used in America. Madame Seiler, moreover, was one of the six women thus far admitted to the American Philosophical Society, and this distinction she owed to her earnest and exhaustive study of acoustics and vocal physiology, which resulted in the two works by which she is best known—"The Voice in Singing" and "The Voice in Speaking." *Werner's Magazine* for September contains a sketch of the career of this famous scientist and musician by Mr. F. S. Law.

EARLY LIFE.

Emma Diruff was born in 1821 at Wurtzburg. Her father was Court Physician, and she grew up in close companionship with the children of the royal family. At the age of twenty she was married to Dr. Seiler, and removed with him to Langenthal, near Berne. Several years later, on the loss of his fortune, Dr. Seiler opened a private asylum for the insane, which strongly claimed her sympathies and personal aid. These were still further enlisted by a famine which, in 1847, brought the price of provisions so high that many of the poor died from actual starvation. Deeply moved by such misery and want, and her own circumstances being greatly straitened, she not only begged money and food, but instituted industrial classes, so that her pupils should be enabled to support themselves from the product of their industry. They regarded her as their benefactress, and to this day her name is known and revered among the cottagers of Langenthal.

A STUDENT OF VOICE CULTURE.

In 1851 her domestic misfortunes reached their climax, and she found herself obliged to leave Switzerland, and support herself and her two children. She had always been interested in the voice, and she determined to fit herself for a teacher of singing. She therefore went to Dresden, and placed herself under an eminent instructor in singing, supporting herself by giving piano lessons. At the same time she studied the piano under Friedrich Wieck, the father of Madame Schumann. To her bitter disappointment she lost her voice while under instruction, and this led her to investigate the merits of the different methods of singing, in the hope that she might find some remedy for her loss. Puzzled and baffled by the contradictions and disagreements of the foremost teachers of singing, she came to the conclusion that scientific investigation alone could bring order out of the chaos, and she determined to make it her life-work to discover the correct principles of voice-culture.

ASSISTANT TO PROFESSOR HELMHOLTZ.

After a residence of three years in Dresden, she passed a year with her sister in Breslau, and thence went to Heidelberg, seeking aid from Professor Helmholtz, who was then preparing his great work, "Sensations in Sound." She studied with him the laws which form the basis of musical sound, and in return, through her phenomenally delicate ear, was able to give him great assistance in verifying his experiments. At his suggestion she used the laryngoscope, just invented (1856) by Garcia, to observe the physiological processes which occur in the larynx during the production of tone.

HER DISCOVERIES.

The laryngoscope of those days was but a primitive instrument, but her patience and energy were so great that she persevered in her study until she was able to see clearly the action of the vocal chords throughout the entire extent of her voice. This was a work of years. She threw light on the much vexed question of registers, showing their limits and varying

formation. Her unique discovery of the mechanism of head-tones—the highest tones of the female voice—is an instance of her unflagging patience. She devoted herself to the study of the dissected larynx, and was rewarded by the discovery of two small cuneiform cartilages in the vocal ligaments which produce this peculiar action.

"UNWOMANLY" PURSUITS.

Madame Seiler was, therefore, the pioneer in a field which many others have since explored. She was bent upon studying the dissected larynx, and through a medical student in Heidelberg she procured a throat, which they dissected and studied together. Owing to popular prejudice and to her friends' horror at such pursuits, this could only be done in secret and at night. For the same reason she published her first book anonymously, and not until it had challenged attention and achieved success did she avow its authorship. She used to tell with great glee of her brother, a physician, who came home one day with her book, praising it highly. His mother told him that she knew the author, whereupon he asked eagerly, "Who is it?" When she replied, "Your sister Emma," he could hardly believe her, and threw the book aside impatiently, remarking that his sister would be better employed in attending to her domestic duties than in writing scientific works.

A SCHOOL OF VOCAL ART.

Among her friends in Heidelberg were the two Bunsens, statesman and chemist, and Kirchhoff, professor of physics, who with Bunsen the chemist discovered the spectroscope. After living in Heidelberg nearly six years she removed to Leipzig for further study and to educate her children in music. Long before this she had regained her voice, and her studies in acoustics and physiology had given her the knowledge necessary to instruct without fear of injuring the voice. In 1866 she left Germany and came to America, and spent the rest of her life at Philadelphia. In 1867 she published "The Voice in Singing," and in 1873 "The Voice in Speaking." In 1875, at last, she was enabled to found a school for the training of singers and teachers, but after a few years this proved too great a burden for a woman of her age, and in 1883 she sought rest and change in Europe. On her return she lived a retired life till her death in December, 1886. Her name, however, will stand for that of a woman who achieved something positive in science in the face of discouragements which might well daunt the most resolute spirit.

The Wagner Question.

THE Wagner Society will be delighted with an excellent article by Felix Vogt on Richard Wagner's French Triumph, which appears in Heft 1 of *Vom Fels zum Meer*. The war has been waged in Paris for thirty-two years, for it was in 1861 that "Tannhäuser" was hissed off the stage and in 1893 that "Die Walküre" was received with the greatest enthusiasm. Portraits of Jules Pasdeloup, Edouard Colonne, and Charles Lamoureux accompany the article.

The Art of Richard Wagner is the subject of a short but interesting paper *à propos* of a book by Alfred Ernst. It is written by George Vanor and appears in *Entretiens Politiques et Littéraires* of September 10.

In the *Young Man* for October, Mr. Haweis gives, under the title "Men I have Met," some interesting personal reminiscences of Wagner. It is curious to learn that Wagner thought "Die Meistersinger" most suited to the English. Wagner's conducting at the Albert Hall was much criticised; but it was a revelation to Mr. Haweis. At times he did not conduct at all; he let the band alone as though he inspired instead of drove them.

Mr. William Ashton Ellis continues the periodical publication of what many think the most interesting of the Wagner literature of to-day—his excellent translation into English of "Wagner's Prose Works."

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CHURCH VIEW OF THE PARISH COUNCILS BILL.

THE first place in the *Newbery House Magazine* is given to an analysis and a criticism of "The Local Government Bill, 1893," by Rev. T. W. Belcher, D.D. His general standpoint appears in the words:—

The Bill ought not to be opposed but amended. . . Let us separate matters which have been cunningly or ignorantly worked into the Bill so as to injure the poor and rob the Church, and let the measure stand naked on its own feet without our opposition to its alleged principle, which most of us will support. . . It must be admitted that the old parish vestry system . . . needs reform. We live, not in the eighteenth, but at the close of the nineteenth century, and wise men will assist this proposed parish reform. They will do this by divesting it of a party or vote-catching character, by giving plenty of time for its consideration, and by endeavouring to have it amended and passed by consent so that it may be useful and permanent.

SUGGESTED AMENDMENTS.

The Bill extinguishes all parishes having less than 300 inhabitants each—nearly 7,000 out of the 13,000 rural parishes. This measure Dr. Belcher strongly opposes.

No person should be a Parish or District Councillor who cannot read or write. The want of provision for this in the Bill gives it a very illiberal and retrograde character.

Dr. Belcher strongly objects to the provision that no man can be a Councillor who within twelve months of the election has received "alms," a term which legally includes money from the church offertory for the poor. A parishioner helped in sickness or other unforeseen trouble by offertory alms is, no matter how thrifty, "classed with felons and other criminals" as unfit to represent his parish! Dr. Belcher also objects that "apparently, neither Chairman nor Councillor need ever have seen the parish for which and by which they are elected."

The District Council should be dispensed with. The parish as the unit, with the County Council immediately above it, is sufficient.

Justices of the Peace at present *ex officio* Guardians of the Poor should be retained in that capacity, "so long as they attend with fair regularity, leaving to newly appointed magistrates the disqualification proposed in this Bill."

Poor-Law Guardians should be resident in or within a certain distance of the parishes which they represent.

Different areas, *e.g.*, for School Boards and Sanitary Districts, . . . ought to be abolished, and the parochial area should be the same for all. . . School Boards and Burial Boards, and all other parochial Boards, ought to be merged in the Parish Councils, which ought to do the duty of School Attendance Committees.

There should be but one rating authority for a parish instead of several—twelve at present. Any additional rating by Parish Councils beyond what is now lawful should be on the principle of Sec. 230 of the Public Health Act of 1875, under which expenditure intended chiefly for the benefit of house-holders and house property, should chiefly fall on houses.

Compounding for rates in the case of small tenements ought to be abolished, so that everyone who can vote shall feel that he is a ratepayer. A budget of probable expenses ought to be published at the beginning of each official year, and accounts ought to be audited in or near each parish, in such manner as that ratepayers can attend.

The provision which obliges parish and council meetings to be held after six p.m. excites Dr. Belcher's mingled wrath and pity.

The use by meeting and Council of school-houses where the school receives a grant from the Education Department is warmly opposed:—

In fairness, if these buildings are to be used for parish purposes, then such use should be in school hours, and the

school should get credit for it, as in the case of an M.P. election. . . . If parish meetings be held in Church school-houses on Saturday nights, the Sunday-school must go to the wall next day.

Parish-rooms, mission-rooms, school-houses, and all such Church property vested in trust with Overseers and Churchwardens will—it is alleged—be given to the Parish Council. This is said to be denied by the Law Officers of the Crown. If their opinion is to be accepted it ought to be visible and intelligible in the Bill.

If the Vestry is to remain for Church purposes alone, then it should be a Vestry of Churchmen only. The Vestry system for new ecclesiastical parishes, with a few modifications, will answer this end. The ratepayer qualification for voting there ought to be abolished.

Where churchwardens are trustees for anything as Church officers they ought to be so continued. The expression "Affairs of the Church" should be defined. School-houses and parish rooms ought to be expressly exempted from confiscation.

"Ecclesiastical Charities" should be defined so as to include gifts intended by the donors to be given through the Church as a matter of Christian duty. . . . The attempt of this Bill to cut off the ministry of the Church to the poor by robbing the poor is only the prelude to the next step which will attempt to cut off the ministry of the Church altogether by robbing Her provision of the clergy. . . . No deserving poor man will make a Parish Council his father confessor.

Dr. Belcher, who urges "let there be no party politics in the matter; let the Church trust Herself and distrust party politicians," concludes with the hope "that the Primate will rouse the Church as he did about the Welsh Suspensory Bill, and help Mr. Fowler to give Churchmen what we mean to have—fair play."

MR. FROUDE'S DEFENCE OF DRAKE'S "PIRACIES."

THE story of "Drake's Voyage Round the World," and his daring captures of Spanish treasure, is told in *Longman's* with all the vividness and brilliance of Mr. Froude's narrative genius. It is the last of four lectures on "English Seamen in the Sixteenth Century." The lecturer says he looks forward to the time when "what we owe" to the Reformation "and these sea-captains of Elizabeth will form the subject of a great English national epic as grand as the *Odyssey*." Of the ethics of their conduct he speaks thus:—

Resolution, daring, professional skill, all historians allow to these men; but, like Burghley, they regard what they did as piracy, not much better, if at all better, than the later exploits of Morgan and Kidd. . . . In that intensely serious century men were more occupied with the realities than the forms of things. By encouraging rebellion in England and Ireland, by burning so many scores of poor English seamen and merchants in fools' coats at Seville, the King of Spain had given Elizabeth a hundred occasions for declaring war against him. Situated as she was, with so many disaffected Catholic subjects, she could not *begin* a war on such a quarrel. She had to use such resources as she had, and of these resources the best was a splendid race of men, who were not afraid to do for her at their own risk what commissioned officers would and might have justly done had formal war been declared; men who defeated the national enemy with materials conquered from himself, who were devoted enough to dispense with the personal security which the sovereign's commission would have extended to prisoners of war, and face the certainty of being hanged if they were taken. Yes; no doubt by the letter of the law of nations Drake and Hawkins were corsairs of the same stuff as Ulysses, as the rovers of Norway. But the common sense of Europe saw through the form to the substance which lay below it, and the instinct of their countrymen gave them a place among the fighting heroes of England, from which I do not think they will be deposed by the eventual verdict of history.

MR. HAMO THORNYCROFT, R.A.

THIS eminent sculptor is the subject of the Illustrated Interview in the September *Strand*. It appears that he belongs to the third generation of a family of sculptors. His grandfather went to see Nelson's funeral. The wonderful car impressed him. As soon as he returned to Norfolk he went along the seashore, picked up the jet, and carved a model of the car. "Mr. Vernon saw it, and immediately sent him to Chantrey's studio." So sculpture came into the family. The grandmother, however, is described as "a North country woman, a great Puritan, and never tired of dilating upon the wickedness of sculpture, as it tended to be Popish." Her son, however, was a votary of the art, and, what is more, took a sculptress for his wife.

SCULPTURE IN THE BLOOD.

The mother of the Royal Academician was a pupil in the grandfather's studio, and her "Skipping Girl" is said to be one of the six best modern statues in Europe. Born of such parents, Mr. Thornycroft's genius is in some measure explicable. He tells the interviewer:—

There were seven of us. I was considered the one too many, so I was sent off to an uncle, who was a farmer in Cheshire, at the age of four. You see, I was bred almost in the open, and from this I believe my intense love for natural history sprang.

His father had decided to make him an engineer, but a chance purchase of Flaxman's Homer discovered in him the artist. He quietly went to work in the British Museum and his father's studio, and won a studentship at the Royal Academy. So he was launched on his career. His first great public statue—a commission from the Government—was that of General Gordon, which now stands in Trafalgar Square. It took him two and a half years to produce. Singularly enough he had never seen Gordon. He read up as many lives of Gordon as he could, studied his photographs, and so conceived the hero. How the commission to execute a statue of the late Lord Granville is being carried out is instructively told.

HOW A STATUE IS PRODUCED.

The sculptor himself makes the tiny sketch model in green wax, and a quarter size model in plaster. From these the pupils and assistants build up the statue in clay to full size, which then comes under the master's hand. It is next copied in marble. "Great blocks of marble are resting against the wall. One fine and pure piece is pointed out as weighing six tons. It cost £200. Granville is inside! A workman is sawing away at a huge piece of the product of Carrara." The chips of marble are carefully removed for use in aerated water manufacture, to be converted ultimately into the gas of the soda water! It is curious to learn that even of a dead man "the sculptor is provided with every item of clothing when it is possible—the hat particularly, as it is an excellent guide to the size of a man's head."

Mr. Thornycroft possesses a remarkable "family hearth," each tile of which bears the features of a member of the family. It was the work of Miss Helen Thornycroft. He believes the future of sculpture in this country is assured,—but in bronze,—our climate being unsuited to marble.

A widow lady of my acquaintance, living in her well-appointed home in North-Western London, would be pleased to undertake the charge of an elderly invalid gentleman. Every home comfort and kind attention. —For terms, etc., address, "Widow," REVIEW OF REVIEWS Office, London.

THE RELIGION OF ZOROASTER.

THE *Asiatic Quarterly Review* contains a valuable analysis by General Forlong of the Pahlavi Texts, Part IV., which have been added to the "Sacred Books of the East" series. From this it appears that

we may reasonably accept the well-informed and studied conclusions of Ávastán scholars, beginning with Professor Haug, that the prophet lived between the twentieth and eighteenth centuries B.C., and that his principal teachings—the *Ávasta* or "Laws" of Áhmar-Mazda—were embodied with *Zand* or "Commentaries" about the seventeenth century B.C., when the Reformed Faith took effect under King Vishtāp.

The Texts under review are a "popular summary" of these teachings, from an edition of date 880 B.C., about two generations before Amos, the Hebrew prophet. They contain a "mass of weary platitudes" and wordy casuistry: but—

There is also here in abundance the highest ethical and wise teaching by writers of marked piety, goodness, and genius: men who are keen and grievously moved by the sins and sorrows, worries and miseries of their fellows, and who are profoundly anxious to alleviate these and to lead all men into paths of holiness and peace, by the doing of justice, the love of mercy, righteousness, and truth; and as they add, "looking always to and walking humbly before their God"—Áhmar-mazda, no mean God-idea.

THE TRINITY OF RIGHTEOUSNESS.

The *Texts* continually and piously counsel us regarding "the peace which follows the renunciation of sin." . . . There is scarcely a conceivable situation of life public or strictly private, from that of the King on his throne, the Judge on the bench, the maiden or wife in her chamber, the herdsman and his dog on the hillside, which is not here dwelt upon by these laborious and experienced old writers; and the burden of their teaching is the *Ashem Vohū* or "praise of Righteousness," as that which alone exalteth the individual and the nation. Righteousness alone maketh they say "a perfect character . . . it alone is the perfection of religion," and is summed up in the three words which ought to be ever on our lips and in our hearts—*Hūmat, Hūkt* and *Hūvarst*, GOOD THOUGHTS, GOOD WORDS, AND GOOD DEEDS.

SIN AND HELL.

If we would avoid sin let us begin inwardly by subduing evil thoughts, and outwardly by avoiding evil company, and all first promptings to sin. A-Niyayda sees the heart and our hidden springs of action. . . We are cautioned to beware "of seductively assuming religion, colouring thought (i.e., canting?), talking and reciting hypocritically of righteousness whilst adopting evil practices."

In hell, the souls stand so thickly about, that they cannot see each other (elsewhere it is said to be "the blackness of darkness"), and they all think they stand alone. Though there is weeping and wailing, no voice is heard, but there are noxious smells, though it freezes, here, so different to our Gehenna.

In the *Modern Review* for this month Lady Florence Dixie tells an astonishing story of how a wealthy gentleman offered her £135,000 to establish a morning half-penny newspaper which was to be devoted to the interests of women. When, however, he insisted that she was to devote a certain proportion of the paper to fashion and dress, Lady Florence rebelled, and saying to him in effect, "Thy money perish with thee!" refused to have anything more to do with the scheme. She is, however, thinking of starting a paper on her own account without his aid.

BOOKS MOST READ IN MASSACHUSETTS.

MR. C. B. TILLINGHAST tells the readers of the September *Forum* many interesting facts ascertained by the Massachusetts Free Public Library Commission, of which he is chairman, and which principally busied itself with the needs of the rural communities. It appears that the libraries are almost exclusively used by young people. Bound volumes of illustrated magazines and the higher grade of reviews are in constant and increasing demand:—

The most popular book in our libraries to-day is "Uncle Tom's Cabin." It is still read in all our communities by people of all ages and classes and all nationalities. Wherever lists of books having the widest circulation are kept, this book usually heads them. "Ben Hur" retains a remarkable fascination for the reader. "Lorna Doone" and the novels of William Black, among the books by modern authors, have a large circulation. The "Scarlet Letter" and the "Marble Faun" stand high on the record of books most circulated. Some of the stories which delighted the readers of a generation ago, like "The Lamplighter," "Queechy," and "The Wide, Wide World," seem to have a perennial vitality, and are much read to-day, while some of the books whose titles are most familiar to the modern ear, like "Looking Backward" and "Robert Elsmere," after a wonderful run for a time soon drop out of the list of those widely called for. The steady demand for "Ivanhoe" and others of Scott's novels proves their undying charm; and it appears to be a fact that the number of those who read Scott is increasing, while the number of the readers of Dickens is diminishing. In the reference department of our libraries the most noteworthy of modern developments is the growing use which is made of works upon the fine arts, especially architecture. . . . Biography, especially autobiography . . . rivals the novel in popularity. The "Personal Memoirs of General Grant" . . . is still in constant demand. . . . The dry details of ancient and mediæval history are not so much read as they were a quarter of a century ago. . . . Readers at large are more interested in the present condition of a country, its resources, its people, and the habits and customs of their daily life. . . . Books which tell in simple untechnical language the story of birds, animals and plants, and other natural objects . . . are coming into more general use. . . . The good old classics of English literature, while the lighter form still retains some hold upon the general reading public, are not so widely read as they were a generation ago. Graces of style do not appear to have the charm for the present that they exercised over the preceding generation.

In Massachusetts the Free Library idea seems to be very thoroughly carried out:—

The State is divided into 352 local autonomies, and its population in 1890 was 2,238,943. There are libraries from which the people are entitled to take books for home-reading, free of all expense, in 395 of these towns and cities, which embrace more than ninety-seven per cent. of the population. The aggregate number of volumes in the libraries is two-and-three-quarter millions, and the circulation for home use is five million volumes per annum—more than two volumes to every man, woman and child in the State.

OUR REBEL INDIAN GOVERNMENT.

THE deliberate defiance of Imperial Parliament by its subordinates in India seems likely to re-open the whole question of the methods of governing our vast Eastern dependency. It forms the occasion of a curious unsigned article in *Macmillan's*. The author is a thorough-going apologist for the Indian mutineers. He deplores the disturbing "influence of fanatics and doctrinaires" in the House of Commons. It is this influence, he says, which has prompted the recent proceedings of Parliament in connection with the Cantonment Regulations, the Excise Administration, the Opium Trade, and the Indian Civil Service:—

The resolutions have been passed without the least attempt to consider each question in all its bearings, and to estimate the consequences of adopting a new policy. Members have voted for the resolutions on account of the urgency and importance of certain small but very ardent sections of the electorate, the rest of the electorate being entirely passive on the questions.

He admits the disobedience of the Indian Government in all four cases, and tries to justify it. "When the Government of India found, as they did in the present instance"—the repeal of the C. D. Acts—

that obedience to the House of Commons, without relieving them of a rupee of expense, practically deprived them of (say) the equivalent of two British regiments out of their effective garrison in India, was it surprising that they sought some way of escaping the consequences of obedience?

He quotes from a Bombay newspaper, that "the spirit of the orders of Parliament was evaded, but the military authorities, much less His Excellency the Viceroy, are nowise responsible." "Who then," he asks, "is responsible?" and coolly answers, "But that is another story." It is a story which will have to be told out some day—with consequences. The writer proceeds:—

But if the House of Commons passes resolutions in regard to Indian administration, and the Government of India refused to act upon them, it is clear that matters are coming to a deadlock. It is quite certain that the House of Commons will not allow its authority to be so ignored, particularly by a body such as the Government of India, which at the best of times it looks upon with little favour. What is the remedy? The remedy which has been resorted to in the present difficulties . . . is the appointment of Special Commissions to report after examination of all sides of the question.

This remedy is dismissed as "hardly adequate." So is the proposal to institute periodical Parliamentary inquiries into Indian administration. A sketch of the history of the Council for India leads up to the suggestion:—

Is it beyond hope that the India Council should be reconstituted in a manner that would give it independent authority and secure to it public confidence for the solution of all these thorny questions?

National Federation of Labour.

MR. CLEM EDWARDS, in the *Economic Journal*, continues his valuable history of Labour Federations. "The first effective effort to form a labour federation of any magnitude in this country," was that made in 1830, when the "National Association for the Protection of Labour" was brought into existence. This association appears to have embraced no fewer than 150 separate unions. This was superseded by the "Grand National Consolidated Trades Union," which collapsed in 1836. In 1845 the "National Association of United Trades" was formed, after a period of depressed vitality was revived in 1851, only to fall through in 1861. In 1865 the "United Kingdom Alliance of Organized Trades" was born, only to die two years later, its treasurer being implicated in the notorious trade outrages at Sheffield. Other attempts at making British labour "solid" have been discussed by the Trades Union Congress, but without organized result. Federation has not gone further than local Trades Councils, or than national or international organization of particular and kindred trades:—

An interesting proposal, which appears to be growing in favour, was recently submitted by Mr. Joliffe to the Bristol Trades Council regarding the Parliamentary Committee of the Trade Union Congress. He proposed that the committee should form a federal link between trades councils. He suggested that it should be endowed with executive powers, and that it should have a clearly defined relationship to the trades councils and trades unions of the country.

NAPOLEON'S VOYAGE TO ST. HELENA.

WHILE the *Northumberland* was conveying the captive Emperor to his island prison, the Secretary of the Admiral, John R. Glouner by name, was careful to keep a diary of all that he observed Napoleon do or say. This historical treasure has lain in manuscript for seventy-eight years, and is only published now for the first time. The first instalment appears in this month's *Century*. The Secretary was a man who used his eyes and ears well, and though he occasionally indulges in edifying reflections, he gives on the whole a vivid picture of the great prisoner's life on board. His record is almost microscopic in its detail.

HIS FLEXIBILITY OF MIND.

What seems to have first chiefly impressed him was the promptitude with which Napoleon accommodated himself to his changed fortunes and his immediate environment:—

This man, who but a short time since kept nations in dread, and had thousands at his nod, has descended from the emperor to the general with a flexibility of mind more easily to be imagined than described. He is henceforth to be styled general, and by directions from our Government he is to have the same honours and respect paid him as a British general not in employ.

Yet the ex-emperor did not always conceal his sensitiveness to altered circumstances. On the third day, after dinner he—

went on deck, where he walked, keeping his hat off and looking round steadfastly and rather sternly to see if the British officers did the same. Not a British head was uncovered, at which he was evidently piqued, and soon retired to the after cabin. His followers were constantly uncovered in his presence.

HIS TABLE-MANNERS.

According to present-day standards, General Bonaparte was singularly deficient in some rudiments of table-manners. We are told that he—

ate of every dish at table, using his fingers instead of a fork, seeming to prefer the rich dishes to the plain dressed food, and not even tasting vegetables. Claret was his beverage, which he drank out of a tumbler, keeping the bottle before him.

The great host of men and women who are ashamed to confess that they are "not good sailors" will probably feel a ripple of satisfaction on learning that the man who kept the world in awe was not exempt from the general infirmity of landsfolk.

Owing to the swell and consequent motion, but few of our guests were able to come to table, and the General did not make his appearance during the day.

Nor was this the only occasion when Napoleon succumbed. He usually passed the day in fine weather thus:—]

He breakfasted in his cabin. He walked the deck both before and after dinner, and spent the evening playing at *vingt-un*.

He was evidently great at cards. He and his party were amused at the secretary's surprise on their wanting to play cards on Sunday.

HIS CONVERSATION.

Napoleon seems to have talked freely with whomsoever he met, and it is interesting to notice how he made it a point to draw people out. He talked to them about what they were interested in, even putting the worthy chaplain through a lengthy catechism on Church forms and creeds in England, differences from Continental Churches, number of dissenting sects—"in fact, he asked almost every possible question."

His reported conversations show great frankness about

himself. He confessed his designs on England, explained the "inside track" of a good deal of history then recent, and generally would have supplied the modern interviewer with whole reams of gorgeous "copy." The story of the Jaffa poisonings he disposed of evidently to the satisfaction of the secretary. He attributed his defeat at Waterloo to the disaffection of his officers who were secretly supporters of Louis XVIII.

HOW HE CAME TO RE-MARRY.

He thus described the steps that led to his divorce and re-marriage. He said that

when at Erfurth, the Emperor Alexander took an opportunity one day of pressing upon him how important his having a legitimate heir must prove to the future repose of France and Europe, and Alexander therefore advised his setting aside Josephine, to which if he would consent the emperor offered him in marriage a Russian princess (he believed Princess Anne was named). But Bonaparte said he did not at the moment pay much attention; for, having lived so long with Josephine in such harmony, and having so much reason to be satisfied with her, the idea of causing her pain disinclined him from entering further on the subject; added to which, he said he was already well aware of the falseness of the character of the Emperor Alexander. He therefore merely observed in reply that as he was living on the best possible terms with Josephine, he had never even thought of an arrangement of the nature mentioned by his imperial majesty. However, some time after, when at Paris, being strongly urged by his own friends on the same point, and Josephine having herself assented, he sent to Russia to acquaint Alexander of his wish and readiness to espouse the Russian princess who had been proffered him when at Erfurth.

But the Tsar, while assenting, made difficulties; knowing which—

some of his ministers, with Beauharnais, his son-in-law [*sic*], waited on him and pressed the advantage which might result should he consent to ask in marriage an Austrian princess, adding that the Austrian ambassador would readily engage for his court coming into any arrangement he (Bonaparte) might wish for this object. To which he replied, if such was the case, and the affair could be concluded at once, he should not on his part make objections to this new plan.

A curious glimpse of the terror which Napoleon inspired is furnished when the ship was lying off Madeira:—

We had a continuation of the violent and most disagreeable sirocco wind, which commenced on our first making the island; and such was the superstition of the inhabitants, that they attributed this destructive sirocco to Bonaparte being off the island, and were extremely apprehensive that their crops, which were nearly ripe, would be more than half destroyed.

Are Animals Immortal?

EMPHATICALLY yes! answers Mr. Josiah Oldfield in the *Humanitarian*. This is his case for "the continuity of all life":—

If the inexplicable sufferings of man, the inequality of terrible burdens, form a logical argument for a future life in his case, why should it not do the same in the case of animals, who suffer just as unequally, just as inexplicably, just as terribly, as man suffers? May we not conclude that in God's hand there is a salve for every wound of theirs, too; a crown for every cross of theirs, too; a recompense of life for every broken heart among them? The same thing occurs in animal life as in human life. The Geelert, who saves the child by fighting with the wolf, is killed by his master in the sudden anger of an irrevocable mistake. The great St. Bernard, braving the bitter frost to save a wayfaring stranger, is dashed over a precipice by a block of ice, and is broken into a thousand pieces. The brave Newfoundland leaps into the stormy waves to save the drowning child, and sinks exhausted, beaten helpless against a rock. . . . The argument is the same; the premises are the same; the conclusion is the same.

WALT WHITMAN'S WAR LETTERS.

A VOLUME of "Hospital Letters" (written during the Civil War) which is in course of preparation by Whitman's literary executors has been tapped by the *Century*, and the first batch selected appear this month. They make delightful reading. They are addressed to members of the poet's family,—chiefly to his mother; and are written in the most artless and simple style. They suggest something of a child's absence of self-consciousness. They thus furnish fresh insight into the heart of the man. His warm-hearted love as son and as brother makes only the more impressive his service of the sick and wounded soldiers. The editors have wisely let the letters stand as they were written, without trimming them to suit conventional grammar and punctuation.

This is how the grandeur of the Capitol impressed him:—

I spent several hours in the Capitol the other day—the incredible gorgeousness of some of the rooms (interior decorations, &c.). . . . But a few of the rooms are enough for me—the style is without grandeur, and without simplicity—These days, the state our country is in, and especially filled as I am from top to toe of late with scenes and thoughts of the hospitals (America seems to me now, though only in her youth, but brought already here feeble, bandaged and bloody in hospital), THESE DAYS, I say, Jeff, all the poppy-show goddesses, and all the pretty blue & gold in which the interior Capitol is got up, seem to me out of place beyond anything I could tell—and I get away from it as quick as I can when that kind of thought comes over me.

HIS HOSPITAL WORK.

Of his work in the hospitals, at which he did not miss a day for three weeks at a time, the following is a touching picture:—

They have great camps here in every direction, of army wagons, teamsters, ambulance camps, &c. Some of them are permanent, & have small hospitals—I go to them (as no one else goes, ladies would not venture)—I sometimes have the luck to give some of the drivers a great deal of comfort & help—Indeed mother there are camps here of everything—I went once or twice to the contraband camp, to the Hospital, &c., but I could not bring myself to go again—when I meet black men or boys among my own hospitals, I use them kindly, give them something &c. I believe I told you that I do the same to the wounded rebels, too—but as there is a limit to one's sinews & endurance & sympathies &c. I have got in the way after going lightly as it were all through the wards of a hospital, & trying to give a word of cheer, if nothing else, to every one, then confining my special attentions to the few where the investment seems to tell best, & who want it most—Mother I have real pride in telling you that I have the consciousness of saving quite a number of lives by saving them from giving up, and being a good deal with them—the men say it is so, & the doctors say it is so—& I will candidly confess I can see it is true, though I say it of myself—I know you will like to hear it mother, so I tell you . . .

WHAT HE THOUGHT OF WAR.

In the hospitals among these American soldiers from East and West, North and South, I could not describe to you what mutual attachments, passing deep and tender. Some have died but the love for them lives as long as I draw breath. These soldiers know how to love too, when once they have the right person. It is wonderful. . . . It is dreadful when one thinks about it—I sometimes think over the sights I have myself seen, the arrival of the wounded after a battle, & the scenes on the field, too, I can hardly believe my own recollection—what an awful thing war is—Mother it seems not men but a lot of devils & butchers butchering each other. . . .

Writing April 5, 1864, he says:—

Well mother I went to see the great spirit medium Foster—there were some little things some might call curious perhaps, but it is a shallow thing and a humbug—A gentleman

who was with me was somewhat impressed, but I could not see anything in it worth calling supernatural—I wouldn't turn on my heel to go again and see such things, or twice as much—we had table rappings and lots of nonsense . . .

O I must tell you I gave the boys in the Carver hospital a great treat of ice cream, a couple of days ago, went round myself through about 15 large wards (I bought some ten gallons very nice)—you would have cried & been amused too, many of the men had to be fed, several of them I saw cannot probably live, yet they quite enjoyed it, I gave everybody some—quite a number of western county boys had never tasted ice cream before—they relish such things, oranges, lemons, &c.—Mother I feel a little blue this morning, as two young men I knew very well have just died, one died last night, & the other about half an hour before I went to the hospital, I did not anticipate the death of either of them, each was a very, very sad case so young.

CAN THE HOUSE OF COMMONS BE SAVED?

THIS is the question which Mr. Harold Spender discusses, with admirable insight, in the *New Review*. He has little complaint to make of the *personnel* of the Commons. "Perhaps," he says, "it has never been higher than in the present assembly. But though the *personnel* is going up, the procedure lags behind." In seeking an explanation. Mr. Spender calls attention to a most important truth, and one which goes far to explain a great many of our difficulties outside as well as in Parliament. Democracy has, until very recently, been continually in opposition. That it is now in power is a fact which it has not yet assimilated:—

The House of Commons has been stereotyped as a machine of protest, and the difficulty of the present situation is that it has little or nothing left to protest against. . . . Wherever it takes up the reins of government, it is hampered on every hand by the code of opposition ethics that it inherits—the dogmas of rebellion and the doctrines of popular combat that have almost elevated themselves into a positive system of philosophy. . . . Democracy must act about organising itself, and putting its house in order. It must develop a doctrine of duties; it must give efficient power to majorities; it must limit the liberty of rebellion.

The worst of it is that the House does not seem to be aware of the evil:—

Excepting a few young members, who, not yet subjected to tribal influence, feel a probably transitory spirit of revolt against a cumbrous and artificial system which they do not yet fully understand, the greater number of our legislators are perfectly content with things as they are. The plain fact is that the purpose of making laws is the last purpose in the mind of the average Member of Parliament. He goes there to win victories on a large scale—for his party and himself. What he chiefly wants is a stage—an arena.

Mr. Spender's principal proposals we may thus summarise:—

(1) Diminish the number of members, in which we now far exceed all other European legislatures. (2) Let the House sit shorter hours and work harder. (3) Give the private member in Committees some share in administration, and so extend the pitifully narrow area of expert knowledge in Executive affairs. (4) Delegate Supply to Committees—the Report stage in the whole House ensuring all that is now ensured. (5) Rationalise the closure by fixing a time limit to (a) every clause, and (b) every speech, allowing members to borrow time from fellow-members.

But what we primarily want among our leaders on both sides is a feeling of the crisis through which democratic government is passing. In one sense it is perfectly true that representative government is on its trial. It is on its trial as a controller of the Executive. Representative government as a mode of legislation is a permanent form of human government.

THE REIGN OF THE MAGAZINE.

MR. W. D. HOWELLS contributes to *Scribner* a delightful paper on "The Man of Letters as a Man of Business." He begins by suggesting that "business is the opprobrium of literature. No man ought to live by an art." A special interest attaches to his estimate of the part the magazine has taken in the development of an American literary class:—

I may say that it is only since the war that literature has become a business with us. . . . Many authors live now, and live prettily enough, by the sale of the serial publication of their writings to the magazines. . . . Their incomes are mainly from serial publication in the different magazines; and the prosperity of the magazines has given a whole class existence which, as a class, was wholly unknown among us before the war. . . . The better recognised authors do get reprinted. . . . But he understands perfectly well that his reward is in the serial and not in the book; the return from that he may count as so much money found in the road—a few hundreds, a very few thousands, at the most.

THE AVENUE TO FAME.

In belles-lettres, at least, most of the best literature now first sees the light in the magazines, and most of the second best appears first in book form. . . . All this may change again, but at present the magazines—we have no longer any reviews—form the most direct approach to that part of our reading public which likes the highest things in literary art.

An interesting proof of the value of the magazine to literature is the fact that a good novel will have wider acceptance as a book from having been a magazine serial.

SCALE OF PAY.

They pay very well indeed for literature; they pay from five or six dollars a thousand words for the work of the unknown writer, to a hundred and fifty dollars a thousand words for that of the most famous, or the most popular, if there is a difference between fame and popularity. . . . Usually, the price is so much a thousand words, a truly odious method of computing literary value, and one well calculated to make the author feel keenly the hatefulness of selling his art at all. It is as if a painter sold his picture at so much a square inch, or a sculptor bargained away a group of statuary by the pound.

Passing to treat of books, Mr. Howells remarks:—

It is not common, I think, in this country, to publish or the half-profits system, but it is very common in England, where, owing probably to the moisture of the air, which lends a fairy outline to every prospect, it seems to be peculiarly alluring. One of my own early books was published there on these terms, which I accepted with the insensate joy of the young author in getting any terms from a publisher. Every copy was sold, and he received as his share eleven shillings and ninepence!

WOMEN ARBITERS OF THE FATE OF BOOKS.

To aim a book at the public favour is the most hopeless of all endeavours, as it is one of the unworthiest; and I can, neither as a man of letters nor as a man of business, counsel the young author to do it. The best that you can do is to write the book that it gives you the most pleasure to write, to put as much heart and soul as you have about you into it, and then hope as hard as you can to reach the heart and soul of the great multitude of your fellow-men.

The man of letters must make up his mind that in the United States the fate of a book is in the hands of the women. It is the women with us who have the most leisure, and they read the most books. They are far better educated, for the most part, than our men, and their tastes, if not their minds, are more cultivated. Our men read the newspapers, but our women read the books: the more refined among them read the magazines.

I think it is pretty certain that fewer and fewer authors are turning from journalism to literature, though the *entente cordiale* between the two professions seems as great as ever. . . .

To put it coarsely, brutally, I do not suppose that any other business receives so much gratuitous advertising, except the theatre. . . . A curious fact, however, is that this vast newspaper publicity seems to have very little to do with an author's popularity, though ever so much with his notoriety.

Mr. Howells concludes that the man of letters is an artist, "economically the same as mechanics, farmers, day labourers."

THE COW RIOTS IN INDIA.

MR. G. W. LEITNER writes in the *Asiatic Quarterly Review* to show that the slaughter of the cow, which is now setting Hindu and Moslem by the ears, is not required from the Moslem at his annual festival commemorative of Abraham's readiness to offer up Ishmael. The Koran only speaks of the substitution of "a noble victim," which the earliest commentators explained to mean "a ram." The feast is called in India Baqr-I'd:—

The Hindustani name for goat is "Bakra," but the "K" is a "Kef," whereas the "K" in the Arabic word "Baqr" or "Bakr" is a "qaf," but it makes all the difference to the peace of India if the "Bakra-I'd" is with a "Kef" or a "qaf." If it be, as the vulgar calls it, and it is in general practice: "a sacrifice of goats" or "Bakre-ka-I'd" or even "Bakra-I'd," the contention between Hindus and Muhammadans is at an end, but if, as mischief-makers have invented, "Baqr-I'd" is a festival of the sacrifice of a cow, then the *Pax Britannica* may at any moment give way to an universal rising among Hindus throughout India. It is, therefore, the most elementary common-sense and good-feeling which would point out to the Muhammadans that the sacrifice of a cow is not enjoined by the text or tradition regarding the festival, but that, on the contrary, it is unusual, as it most certainly is seditious in India. In Turkey, Egypt, Syria, and Persia, where a cow might be sacrificed without causing the least offence to anyone, a sheep is preferred; why then should a cow be killed in India, where it is a most heinous crime in the eyes of the vast majority of the population, and when neither Scripture nor practice requires it throughout the Muhammadan world?

Dr. Leitner urges that British soldiers and officials should receive as little encouragement as possible in the consumption of beef. He adds:—

I cannot understand why a country that has produced Cromwell's Ironsides, should find it necessary to keep India with troops that have to be protected in any of their presumed gross appetites.

"The Divine Programme" for Africa.

THE hierophant in this case is the Rev. Joseph Cook of Boston, and his oracle, given in Chicago in August, and printed in *Our Day* for September, reads as follows:—

The chief miseries of the Dark Continent arise from twelve causes: (1) Isolation, (2) the slave trade and slavery, (3) the rum traffic, (4) cannibalism, (5) polygamy, (6) Paganism, (7) Mohammedanism, (8) tribal wars, (9) foreign aggression, (10) want of Christianity, (11) climatic conditions, and (12) lack of able native leadership.

Except that the climate and physical geography cannot be changed, it appears evident, from the signs of the times in all quarters of the modern horizon, that it is the Divine programme for Africa to remove these causes with their consequences.

The lack of able native leadership is, we are informed, to be supplied from among the negroes of the United States, who are not, however, to be deported or to emigrate in a body:—

The stern political necessities and industrial competitions to which our coloured populations are subject are an anvil of God on which He is forging a key to open not only to themselves but to the coloured populations of the world a better future.

A SCHOOL OF DEMOCRATIC CULTURE.

For a thorough-going endeavour to train young men and young women for the actual life which common people lead, and to give them an artistic, scientific, and practical apprehension of its meaning and possibilities, few, if any schools will come up to the Pratt Institute, Brooklyn, which Mr. J. R. Campbell describes in the *Century* this month. It is quite impossible to follow him through all the ramifications, new and old, of schooling which he traces. A few illustrations will suffice. When the homeliest of home duties are based on science, are studied and practised as an art, the method pursued in less humble branches of work can be readily imagined:—

THE SCIENCE AND THE ART OF DRESS.

The department of domestic art gives morning, afternoon, and evening instruction in sewing, dressmaking, millinery, and physical culture to over twelve hundred students. Without any precedent in this country—it might almost be said in the world... Besides instruction in methods and manipulation, the courses are designed to cultivate the pupil's taste. She is constantly led to consider the style of the making and colouring of hats and dresses from an artistic and hygienic standpoint. The instruction is broadened also by talks given in the class-room on the history and manufacture of materials and textiles used, and upon colours and form. Physical culture is essential in teaching the principles of artistic dress, since a well-proportioned body is necessary to symmetry of effect in dress. There is, therefore, a course in calisthenics, which students are encouraged to take. A course in drawing is given under the direction of the department of industrial and fine arts, beginning with pencil practice, and including study of drapery, drawing of waists and gowns, practice in use of colour, problems of design, and study of the human form.

THE THEORY OF COOKERY AND LAUNDRY.

These cases of food products, and of the chemical constituents of food; the charts showing what the food must supply to the human body; the models of different cuts of meat—all these facilities of instruction are only a hint of what is attempted in the kitchens, lecture-rooms, and laboratories. . . . In a word, it is the training of women in the sciences underlying the right administration of the house, and in the arts based upon those sciences.

Here is the normal class in domestic science. It is a liberal course which they are pursuing, including German, the physical sciences, biology, psychology, household economics, and applied chemistry. All instruction is by lectures, quiz, and laboratory practice. Besides these as theory, they are given practice in cookery, and in laundry work. The same students now studying the proportion of ingredients, effect of heat upon food, or engaged in the creation of some toothsome dish, may in an hour be at the Hoagland laboratory studying bacteriology.

BLACKBOARD JOURNALISM.

The daily newspaper of this institute, which is read immediately after morning prayers, is not a bad idea.

Blackboards stretching around three sides of the assembly room are filled each morning with important news, each editor being answerable for the news he places upon his blackboard. Maps and pictures are drawn to illustrate important events. Biographies are accompanied by portraits. The exercise lasts only twenty minutes, and doubtless has its value not only in keeping teachers and students up to date, but in its educative discipline. Other exercises of the school, intended to be supplementary to the study of civics and a training in practical politics, are campaign speaking, caucuses, joint session of House and Senate, balloting, and registration.

"In literature, language, and science the laboratory method is employed." This is one tendency in all the work of the school.

The theory is that while literature cultivates aesthetically and ethically, while science stimulates observation, while mathematics trains the reasoning powers, manual training disciplines and strengthens the will.

BEAUTIFYING THE HOME.

In addition to the general institute exhibit above referred to, there is an alcove showing the work of the women pupils and graduates. . . . Almost every piece of work here is in some way connected with the idea of home. Woman's true emancipation, it would seem, does not take her from her mission as the maker and glorifier of home.

Though only five years old the Institute numbers nearly four thousand students. It has sent forth thirteen hundred and twenty women workers in professional and industrial spheres. It will shortly be transferred to a more commodious and beautiful building, its founder having constructed the present edifice in such a style as to admit of being turned into a factory if the school failed.

WHY CANCER INCREASES.

MR. H. P. DUNN, F.R.C.S., in his suggestive contribution to the *New Review*, adduces statistics which show that—

in 1867, out of a million persons, three hundred and ninety-two died of cancer; in 1890, out of the same number cancer was answerable for the deaths of six hundred and seventy-six. In short, the mortality from the disease has increased since twenty-three years ago to the extent of upwards of seventy per cent. . . . Investigation shows that among all the chief causes of mortality recorded in the reports of the Registrar-General, there is no death-rate which year by year maintains so pronounced an augmenting ratio as that of cancer. . . . There cannot be two opinions on the subject of the real increase of cancer.

The mystery which hangs over the real nature of this disease Dr. Dunn does not profess to dispel. He reminds us of its resemblance to tuberculosis, the mortality from which, however, is steadily decreasing:—

Analogy would seem to indicate that cancer must be a parasitic disease, a disease that is, whose *fons et origo* depends upon some micro-organism. . . . The belief is now commonly held that the identity of cancer with some micro-organism is only a question of time.

Dr. Dunn proceeds to propound the paradox that one of the causes of the increase of cancer is the general increase of health in the community! Cancer usually attacks persons of or over middle age; the decrease of mortality, and especially of infant and child mortality, has increased the number of persons who reach the cancer period of life; and then the great increase of possible victims of cancer naturally involves some increase of actual victims. The paradox is confirmed by the fact that cancer cases in early life are actually decreasing in number.

"So far as we know at present nothing can strictly be said to be a cause of cancer." The habit of smoking is held to favour its growth, but only, Dr. Dunn supposes, owing to the irritation of lip or tongue by the stem of the pipe. The old theory that the disease is hereditary must nowadays, he says, "be held to be untenable." He gravely doubts the truth of the common impression that cancer can neither be "caught" nor "given." If, as seems growingly likely, it proceeds from a microbe, then by the analogy of tuberculosis it would be infectious and contagious.

CRIME AND VICE IN BERLIN.

FROM A FRENCH POINT OF VIEW.

In the *Revue des Deux Mondes* of the 1st of September M. Raffalowich contributes an interesting account of the German police and of criminal Berlin. Since the year 1742 immense powers have lain in the hands of the Berlin police, though the present organisation was only planned and regulated in 1822. The President of Police is practically the Prefect of Berlin as well, and represents the State in his dealings with each subdivision of the town, having really complete control of all that concerns the health and well-being of the population. Even the Berlin Municipality is under the direct supervision of the President of Police.

THE POLICE.

The German policeman cannot complain of his lot, for he is only expected to work during the day. After ten p.m. Berlin is confided to a number of individuals who are entitled "Watchers of the Night." These men wear a special uniform, and carry a whistle and a sword; they come on duty at ten p.m., and patrol their district till five or six a.m. Berlin is manned by three thousand five hundred policemen entirely drawn from the ranks of non-commissioned officers, who must have spent at least nine years in the army before they are eligible for a post in the police force. The policemen live on excellent terms with the townspeople, and are both liked and respected. Berlin is divided into eighty-two police districts, each officered by a Lieutenant of Police, who has under him two sergeants, two telegraphists, two messengers, twelve policemen, and two detectives, the latter carrying revolvers.

THE POLICE DES MŒURS.

It is impossible, says M. Raffalowich, to give exact statistics of the number of thieves, murderers, and criminal loafers who make any great town their centre. We are sorry to note that the laws affecting the State Regulation of Vice are in full force in Berlin, for there are four thousand *filles inscrites* on the police registers. But it is only fair to add that, so far from encouraging a woman of bad character to enter her name on the registers, the police say they only invite her to do so after she has several times received warnings of her fate, and any woman's name will be struck off the roll if she consents to enter one of the numerous homes or refuges with which the town abounds.

THIEVISH JEWS.

Germany seems to boast of a proud pre-eminence both in the number and intelligence of her thieves; but it is rare indeed that a burglary is complicated by a murder. The thieves of Berlin are thoroughly organised. At the beginning of the century there existed in the province of Posen a whole Jewish population, who lived exclusively by breaking the eighth commandment, and educated their children to do the same. Their greatest prosperity was between the years 1820 to 1830, for towards the middle of the century most of them found it convenient to distribute themselves in the various towns of Prussia. In Berlin some of these Posenians found kindred spirits, but gradually the Jewish element disappeared, and the Berlin criminal of to-day is nearly always either Protestant or Catholic; yet strangely enough the trace of the old influence remains in the thieves' slang, which is largely composed of Hebrew words.

PICKPOCKETS.

The pickpockets of Berlin (*Torf-druckers*) are celebrated all over the world. They find their happy

hunting ground in great crowds, in theatres or circuses, and in railway stations. Their victims are generally strangers or provincials. To the apostles of the craft is given the task of dealing with the pockets of drunkards or those who fall asleep on benches. Women make the best shop thieves, and the Berlin female pickpocket has an ingenious series of little hooks fastened under her gown, on which she is able to hang the various treasures she collects on her way. Another interesting category are the criminal locksmiths; but they are beaten hollow, says M. Raffalowich, by their English brethren, who occasionally condescend to give a benefit performance in Berlin. Thus, the great robbery which took place at the house of Paasch the banker was executed by a gang of London thieves.

The capital of Prussia is also a great centre for the coining of false money; and clever groups of bank-note forgers and coiners are arrested every year. The German police, like that of Paris, makes great use of what may be styled criminal detectives—spies, who for a consideration are willing to sell their comrades; they are paid according to the value of their work, but are never cited in public as witnesses against their comrades.

THE CRIMINAL PORTRAIT GALLERY.

Seventeen years ago the photographic album system was commenced, and in 1890 the Album consisted of thirteen volumes, of which three were devoted to the portraits of international criminals; in addition to this collection the autographs of all those who pass through the prisons are given, and when possible a list is kept of each prisoner's aliases, nicknames, birth-marks, scars, etc., etc. In the last ten years over one thousand criminals were tracked down by this system; but up to the present time no attempt has been made to introduce the anthropometric method, said to be so successful in France. The Berlin police have an organ, edited by themselves, containing matter only interesting to the force, and an up-to-date list of all home and foreign personages who are "wanted."

The German laws against obscene or pornographic literature are extremely severe, and in one year the police seized 16,000 copies of one indecent publication. Those who deal in such wares have become exceedingly wary, and will only procure anything of the kind on order. It is pleasing to hear that often the client, after giving a large sum for a pornographic publication, is disappointed in the quality of the goods provided him, being sent instead of the immoral book he longed for, a dull French novel.

"THE REFUGEES," by Dr. A. Conan Doyle, appears in German translation as the supplement of *Velhagen*, which commences a new volume with the September number.

THE *Medical Magazine* for September, which is principally educational, and offers many suggestions for the employment of the fifth year recently added to the medical curriculum, declares that for the medical aspirant to a career in Her Majesty's service "three things are obligatory. In the first place, he must be a gentleman by birth and education. Next, he should have a real liking and respect for his profession. And, lastly, he ought to steel his heart against wedlock." The editor endorses Mr. Eric Erichsen's plea for the federation of the London hospitals for clinical purposes, for lack of which students are driven to Vienna and elsewhere.

A BANKING SYSTEM FOR THE PEOPLE.

HOW HER BANKS HAVE MADE SCOTLAND.

THE *Forum* for September contains an instructive account of "Scotch Banks: Their Branches and Their Cash Credits," by Mr. A. S. Michie, president of the Royal Bank of Scotland:—

In no other country in the world (he says) are banking facilities so extensive as they are in Scotland. While in England there is a bank, or branch bank, to about every ten thousand of population, in Scotland there is one to about every four thousand . . . The banks . . . accept at interest deposits of sums as small as five pounds, and allow current accounts to be opened sometimes with trifling balances . . . The depositors in Scotch banks who have not more than one hundred pounds to their credit, on deposit receipt or on current account comprise about three-fourths of the whole number. The result is that the aggregate banking deposits of a comparatively poor country, with few sources of natural wealth, and with a population of little more than four millions, exceed £93,000,000.

"The authorised issue" of notes by any bank, against which no coin is required to be held, was fixed by an Act of 1845 as the certified average amount of notes in circulation during the twelve months preceding May 1st, 1845. The total authorised issue recently returned amounted to £2,676,350, while the total average of notes in circulation was £7,127,921. The notes in till would probably represent an equal sum. The coin actually held was £5,469,494, or more than a million above what was necessary. The excess of the actual over the authorised issue is now so great, as to change the profit once made into a positive loss—a loss Mr. Michie now estimates at £42,000 per annum.

HANDS OFF OUR PAPER CURRENCY!

The Scottish banks have always maintained, when successive Governments have shown signs, more or less plain, of laying hands upon the privilege of issue enjoyed by the issuing banks of the United Kingdom and creating a Government issue in its stead, that the matter affects the public more than it affects themselves. If the banks concerned were to be deprived of their issues and were obliged to substitute gold or Government notes for their own notes as till-money, it would mean that they would be forced to close many of their branches because of the impossibility of their being able then to conduct them at a profit. It would mean also that they would have largely to restrict (in the case of the Scotch banks, to the extent probably of several million pounds) the accommodation which they have been in the habit of extending to their customers. It certainly would be a great mistake for any Government to tamper with the paper currency of Scotland, which has so admirably served the needs of the country and added to its wealth for so many generations. Through it the public have never lost a penny.

THE CASH CREDIT SYSTEM.

A unique feature of Scottish banking is the cash credit system. It was devised by the directors of the Royal Bank in 1728, and in an experience extending over nearly one hundred and seventy years the banks have found it "work in the main with perfect satisfaction, and to be rarely attended with loss."

The system is very simple and is especially adapted to the needs of a man in business who has money coming in day by day. Such a man may be well-to-do and able to give security (readily marketable securities are of course preferred) for the credit he desires; or he may be penniless, with no capital but his character, and be able to offer no security but the guarantee of two friends. In either case, he goes to the bank and arranges a cash credit for a specific sum. When it is established by the banker, he may then check against it whenever it suits him. He may draw as little of it or as much of it

as he pleases, but he must never exceed the maximum sum arranged for. Interest is charged to him day by day only upon the sum of which he is found to have availed himself each day. The cash credit is of the nature of a permanent arrangement, and so long as confidence is maintained and everything works smoothly, it may, and often does, exist for years. The rate charged will average from four and one-half to five per cent., but it is manifest that such a rate, charged on fluctuating balances, may be, and it generally is, more favourable to the customer than would be a considerably lower rate charged upon a specific sum for a specific period. It is not too much to say that the cash credit system has largely contributed to the wealth of Scotland.

The average dividend for the last year of the ten banks is eleven per cent., while the average dividend of a similar number of English banks, whose position is in all essential points the same, except for the important difference that they have no note issues, is seventeen per cent. . . . Their stocks stand in the market at an average premium of one hundred and sixty-five per cent., and that the average yield to present purchasers is only a little more than four per cent.

SOME DUTCH MAGAZINES.

De Gids opens with the first portion of a novel by Louis Couperus, whose *Noodlot* was translated into English and published about two years ago under the title of *Footsteps of Fate*. The new novel (*Majesty*) begins well, describing troubled times in "Liparia"—inundations and a ministerial crisis; it promises to maintain the author's reputation. Dr. J. S. Warren concludes his *Sacred Fables*, dealing in this instalment chiefly with the stories and sayings of Buddhist writings and wise men. He shows us that many of our fables and legends most probably have their origin in those writings. The stories in which woman is spoken of in a becoming manner belong to pre-Buddhist times. Dr. Byvanck continues his account of the youth of Isaac da Costa. The alteration of the Electoral Law is a "burning question" in Holland at the present time, and receives treatment both in this magazine and in *Vragen des Tijds*. It is proposed to give votes to all those (men) who can read and write, and are able to maintain a dwelling-place, these two qualifications being interpreted thus: the ability to write an application for one's name to be placed on the List of Voters; and the absence of one's name from the books of workhouses and benevolent institutions.

Vragen des Tijds contains two articles in addition to that just mentioned: one on the Triumph of Wagnerism, and the other on the Simplification of Spelling and Declension. This latter article is instructive as showing the spread of the tendency to make things easier for the scholar and thus save time to be devoted to the acquisition of further knowledge. There is not much difficulty in the Dutch declensions; but those who regard declension of any kind as a hindrance will rejoice to know of this attempt to make a step forward in the direction which accords with their ideas.

Elsevier's Geïllustreerd Maandschrift, unlike the other two magazines, is (as its name shows) illustrated, and well illustrated too. The interview with the Dutch artist, Elchanon Verveer, affords an opportunity for reproducing several of his works. This article is followed by the opening chapters of a novel, "Clever Jan," which is worth reading; a humorous and well-written short story, the title of which may be freely translated as "The man who didn't like soldiers"; a visit to Alphonse Daudet; and some miscellaneous matter. A very fair number all together.

THE PRINCESS OF WALES.

A CHARACTER SKETCH.

THE place of honour in Annie S. Swan's new magazine, *The Woman at Home*, is given to a sketch, with numerous portraits, of the Princess of Wales. The parts of it which will probably appeal most to the democratic sympathies of the modern woman are those which tell of the straitened circumstances in which Her Royal Highness was brought up. Looking back to the wedding-time, the writer remarks:—

In the papers of the period there was very little said of the Princess's early life; possibly it was not thought respectful to allude to the wife of the heir to the English throne having known what the stress of poverty meant in her youth. This bit of snobishness might well have been done away with; if anything could have added to the heartiness of her reception, the consciousness that she had that personal knowledge of poverty which is the surest bond of brotherhood, would have fastened her even more firmly to the majority of the hearts she had come to rule over. Judging from the simple manner in which she has brought up her daughters, the Princess herself is far too fine and noble a lady to have the slightest desire to ignore that period of her life when, rumour says, she and her sisters made their own dresses and trimmed their own bonnets.

FROM POVERTY TO ROYALTY.

When the Princess was born, in 1844, her father was not in the direct succession to the crown of Denmark. Indeed, so far was he from close relationship to the then king, that he had to go back to common ancestry of them both in the fifteenth century.

The Princess and her sisters were all educated at home, and seem to have led very quiet and retired lives. There is a rumour, which, however, we cannot vouch for, that during her childhood her father was so poor as to be compelled to earn money by giving drawing lessons in a little town in Germany. It is not at all unlikely to be true, for with a very small income and a large family, Prince Christian may well have been reduced to such straits. His beautiful, amiable wife, whose quiet dignity was so much admired at her daughter's wedding, apparently has not been less loved by the simple, kindly people she has reigned over for having experienced the lot common to most of her subjects. With the recognition by the nation of the Prince's heirship to the throne, brighter, or at least easier times, must have come.

AN UNEXPECTED EVENT.

The story of the birth of the late Duke of Clarence shows that there are contingencies from which even Royal households are not exempted.

His birth took place under somewhat unusual circumstances, for whereas he was not expected until March, he arrived with such promptitude at Frogmore one Friday evening early in January, when his mother had been skating on Virginia Water, that there was not a single garment there for him, and the local draper had to supply the best he could, until the carefully-prepared little garments could be sent from Marlborough House, where due preparations were being made for him.

Cordial emphasis is laid on the affection which led the princely pair to keep their children ever near them.

There are those who speak of Prince George as having been a veritable pickle in those days. Very funny stories are told of his pranks, especially those played upon his grand-mamma, of whom the young gentleman seems to have stood in no fear whatever, notwithstanding her august condition and titles.

THE TIRED SEWING GIRL.

Here is a pretty incident which will bear telling often:

Crossing the hall of Marlborough House late one afternoon just before Christmas, she saw a delicate-looking young girl standing there waiting. Noticing her tired expression and her

modest demeanour, the Princess asked her to sit down and inquired her business. She had brought some little garments for children, which the Princess had ordered to be made by the then new-fashioned sewing machine. The Princess took the girl, who was quite ignorant of who her conductor was, into her own room, examined the garments, and praising the neatness of the work, asked who did them. The girl replied that she had made them. She had an invalid mother to support, and she hoped by becoming an expert and good worker on the new machines that she might be able to save enough from the shop, which took her away from home all day, to purchase a machine of her own, when she might be able to earn a little more than bare bread for her mother. The Princess rang the bell, and ordered a basket to be brought with some wine, oranges, and biscuits in it, asked the girl's address, and gave the basket to her to take home. On Christmas morning what was the girl's astonishment to receive a handsome new sewing machine with a paper attached to it bearing the words, "A Christmas gift from Alexandra."

Incidents of the kind quoted above suggest a line of defence for our monarchical institutions which, perhaps, is not sufficiently recognised. In this country every political arrangement, even Royalty itself, exists solely by the sovereign will and pleasure of King Demos. That this gruff potentate demands character in those who aspire to become crowned presidents of his realm, has been made abundantly evident, and the womanly virtues of the Princess of Wales cannot fail to increase the stability of the Throne. But, this condition once satisfied, few things could appeal more strongly to the heart of Demos than to feel that Royalty itself had tasted poverty. Demos knows what poverty means. His life is one long battle with it. And just as in the old fighting days, the monarch's power was strengthened by the fact of his having dared the perils and borne the scars of actual warfare, so now the monarch gains in security by being known to have faced and felt the onset of want. The day may come when the story that the Princess Alexandra once made her own dresses, and that her father worked for his living like other poor men, will do more to uphold British Royalty than all the ancient pedigrees and blazonry and wealth it has ever gloried in.

An Electric Whirlpool.

It is probable that we are only at the beginning of the utilisation of electricity for the cure of diseases, and this being the case it is only natural that there should be some interest excited by the claim made by M. Arsonval, who has described as his own an invention of an electrical medical apparatus which bears, to say the least, a very suspicious resemblance to a machine invented by Professor D'Odiardi. Professor D'Odiardi communicated a description of the apparatus in 1892 to a French engineer with a view to having the instrument made in France and communicated to the Academy. Nothing more was heard of it until this year when M. D'Arsonval described a machine closely resembling that of Professor D'Odiardi, as if it had been an invention of his own. It is impossible for an uninitiated outsider to explain how this machine works. The patient seems to live in the centre of wire coils through which electricity is passed in order to induce currents in his inside in the form of an electric whirlpool. Edison noticed long ago that men who worked near the dynamos never suffered from either consumption or rheumatism, and Professor D'Odiardi believes that if you live inside his coils and have the electric whirlpool kept going on inside your body you may probably live for ever, or at least for a much longer time than would otherwise be possible. Pleurisy, dropsy, and tumours could be treated in this fashion.

THE GERMAN TRAMP.

AS STUDIED BY AN AMATEUR VAGRANT.

MR. "JOSIAH FLYNT" recounts in the *Century* his experiences of "Life among the German Tramps." He was in Berlin. He wanted to study the German variety of vagrancy. He inquired of the Berlin beggars. He applied at the Statistical Bureau; but without gaining what he sought. At last Dr. Bertholdt said to him, "The only way to know the entire truth about the tramp is to live with him." Mr. Flynt having played the tramp in his own country readily fell in with this advice, rigged himself out accordingly, and, set out on his travels. In the fourth class railway car, he picked up an invaluable companion, Karl, who initiated him into the mysteries of trampdom. He learned that the title of honour by which tramps knew each other was *Chauseegrahetapezirer*, upholsterer of the highway ditches. He slept at nights in the tramps' lodging-houses in the cities and out in the country in barns. He found a regular market or exchange carried on in the sleeping resorts.

THE BEGGAR'S WAGES.

He remarks:—

I was struck in these auctions by the absence of Jews. In fact, I met only three during the trip, and they were extremely well dressed. . . . I think the usual wage for diligent begging is between one mark fifty and four marks, in addition to the three meals. Of course there are a few who are much more successful. . . . There was one beggar in the room who even kept an account of his income and expenses. I saw the record for March, and found that his gains had been ninety-three marks and a few pfennigs, not including the meals which he had had in various kitchens where the servants were friendly.

Here is a characteristic incident:—

Five tramps, including myself, had stopped on Easter night at one of the large bonfires that the peasants had built, just outside of Hanover, to commemorate the great holiday. When we arrived they were carousing most jovially, and seemed only too glad to welcome other companions; so we all took part, and danced around the fire, sometimes with the peasant girls, and then again by ourselves or singly. The peasants took no notice of the fact that we were tramps, and shared their sour milk and brown bread with us as if we were their best friends.

SUMMARY OF RESULTS.

I was tired, nauseated, and homesick. I made quick work with the towns of Elberfeld, Essex, Barmen, and Dortmund, and once settled down in Berlin, with almanac and gazetteer before me, found I had been 15 days "auf der Walze," on the tramp, had travelled over 1000 kilometers, studied more than 70 towns and villages, and met 341 voluntary vagrants, all of them, however, less voluntary than I.

The German tramp, if these experiences justify me in judging him, is a fairly intelligent fellow of not more than average tramp education, more stupid and less vicious than his American *confre*, and with the traits of his nationality well stamped upon him. He is cautious, suspicious to a degree, ungenerous, but fairly just and square-dealing in the company of his fellows. He is too much of a Bohemian to be a Social Democrat, but has not enough patriotism to be easily fired with enthusiasm for his Kaiser. He loves schnapps. Liquor is just as much of a curse in Germany as anywhere else, and brings more men into trampdom than is calculated. The Schnappsflasche (brandy flask) is in nearly every tramp's pocket, and he usually empties it twice a day. Yet I found just outside of Brunswick a female tramp, nearly sixty years of age, who could empty Die Finne (the flask) in a single "go," and seemed healthy too. This woman was the only feminine roadster I met during the journey, and I think she is one of the very few.

In regard to the public on which the German tramp lives and thrives, it is only necessary to say that it is even more inanely generous than its counterpart in the United States. With all its groans under taxes, military and otherwise, it nevertheless takes upon itself voluntarily the burden of the voluntary vagrant—the man who will not work.

POETRY IN THE PERIODICALS.

THE poem by Mr. Swinburne in the *Nineteenth Century* is entitled "The Palace of Pan," and inscribed to "my mother." It is a description of the autumn woods, and is marked by the wealth of colour and the honey-sweet flow of sound which we always associate with the work of this poet. One stanza, which rings out its verses in such rugged rhymes as "panic," "Titanic," "volcanic," seems meant to act as the passing discord which deepens our sense of the general harmony. Of the thirteen stanzas, take this as a sample:—

THE PALACE OF PAN.

As the shreds of a plumage of gold on the ground,
The sun-flakes by multitudes lie,
Shed loose as the petals of roses discrowned,
On the floors of the forest engilt and embrowned
And reddened afar and anigh.

AMONG the poetry which the World's Fair has called forth, the fine stanzas contributed by Mr. R. W. Gilder to the *Century* deserve to take a leading and a lasting place. This is the second stanza:—

THE VANISHING CITY.

Thou shalt of all the cities of the world
Famed for their grandeur, ever more endure
Imperishably and all alone imperaled
In the world's living thought, the one most sure
Of love undying and of endless praise
For beauty only,—chief of all thy kind;
Immortal, even because of thy brief days:
Thou cloud-built, fairy city of the mind!
Here man doth pluck from the full tree of life
The latest, lordliest flower of earthly art;
This doth he breathe, while resting from his strife,
This presses he against his weary heart,
Then, waking from his dream within a dream,
He flings the faded flower on Time's down-rushing stream.

MR. ALFRED AUSTIN, at the close of the picturesque article he contributes to the *National Review*, introduces a poet into "The Garden that I Love." The poem which this guest recites overflows with melodious melancholy. The second stanza:—

IF LOVE COULD LAST.

If Love could last, the rose would then
Not bloom but once, to fade again.
June to the lily would not give
A life less fair than fugitive,
But flower and leaf and lawn renew
Their freshness nightly with the dew.
In forest dingles, dim and deep,
Where curtain'd noonday lies asleep,
The faithful ringdove ne'er would cease
Its anthem of abiding peace.
All the year round we then should stray
Through fragrance of the new-mown hay,
Or sit and ponder old-world rhymes
Under the leaves of scented limes.
Careless of Time, we should not fear
The footsteps of the fleeting Year,
Or, did the long warm days depart,
'T would still be Summer in our heart,—
Did Love but last!

MR. KEELY'S SYSTEM OF PHILOSOPHY.

PAUL JANET, in writing of the origin of the philosophy of Comte, said of the different and contrary conceptions found in various so-called systems, that they arise, he thinks, from the fact that *no true system of philosophy has yet been propounded*, and that only when a "*véritable système*" has had birth will all diversities and contradictions disappear from the teachings of the schools.

However willing thoughtful men and women may be to admit that "Science has done a great work in cleaning away the kitchen-middens of superstition," they see that her methods are at fault and that the results are disappointing failures. Edward Carpenter, in a criticism on modern science, says, "Science has failed because she has attempted to carry out the investigations of nature from the intellectual side alone—neglecting the other constituents necessarily involved: she has failed because she has attempted an impossible task; for the discovery of a permanently valid and purely intellectual representation of the universe is simply impossible; and it must be confessed that Science now finds herself in almost every direction in utterly hopeless quandaries."

If, as Carpenter asserts, Science has landed herself in pure absurdities in every direction, while the unknown thing remains unknown, the independent existence around the corner still escapes us, the time has come in which it may be well to look into a philosophy that, for the first time, gives us a system which teaches "a vast organisation, absolutely perfect and intimately knit, from its centre to its utmost circumference, existing embryonic in every individual man, animal, plant, or other organism, the object of all life, experience, suffering, and toil—the ground of all sensation, and the hidden yet proper theme of all thought and study."

This is the philosophy which Keely's system discloses, as made known in Mrs. Bloomfield Moore's book, "Keely and his Discoveries: Aerial Navigation. The Practical Result of these Discoveries." It is asserted that Mr. Keely has demonstrated to men of science his ability to "hook on his machinery to the machinery of nature," drawing therefrom a harmless propelling and controlling power, which, it is claimed by him, is the force which keeps the planets in their places, lifts the oceans from their beds, and controls the universe: and to be the only safe and suitable energy for navigating the highways of the air.

After Mrs. Bloomfield Moore's book was completed and in print, she received from Mr. Grant Allen the following prefatory note, intended for its pages, which we have the privilege of making room for in our columns, and which cannot fail to create some interest in the publication:—

In this volume Mrs. Bloomfield Moore endeavours to give some account of the physical philosophy of Mr. Keely, who claims to be the discoverer of an unknown energy. There can be no doubt at all that Mrs. Moore is thoroughly competent for the task she has set herself; for no other person has been so intimately associated with Mr. Keely's work during the last ten years, and no other has followed it throughout with such disinterested and single-hearted enthusiasm. It is impossible not to sympathise with so rare a determination to assist struggling genius. In Mrs. Moore's opinion, Keely has made great discoveries; and she has generously devoted no little time and trouble to aid the inventor in gaining public recognition. Now, I am a heretic in physics myself (though my heresies are not the same as Mr. Keely's), and therefore I am interested

in the general principle that all heresies should meet at least with a fair and open trial at the bar of scientific opinion. That fair and open trial is now demanded for the views promulgated in the present volume. All its author asks is an impartial judgment; and Mrs. Moore is herself so conspicuously honest and candid that she deserves no less at the hands of specialist critics.

The work, as I regard it, is rather concerned with Mr. Keely's theories and with Mr. Keely's philosophy, than with his actual performance. Now, what the world most wants is rather proof positive and material of the existence and reality of the unknown power. As soon as it can be made to "do work" (if I may borrow the very unsatisfactory phrase of the modern physicists) practical men, I take it, will be only too glad to employ the latest known form of energy. It appears, however, that grave difficulties are supposed by many to stand in the way of the practical utilisation of the alleged motor. Till those difficulties have been overcome it is but natural that an incredulous world should stand by and suspend its judgment, if indeed it does not refuse to so much as suspend it. But Mr. Keely is fortunate in having found a supporter whose faith rises to the full height of so painful a situation. If success should ever crown his life-long efforts, it will be largely to Mrs. Moore's unflinching encouragement for the last ten years that the world will owe its new motor.

With regard to the theoretical part of the present work—and it is mainly theoretical—I should be inclined to say that a great many of the principles for which Mrs. Moore contends have now been reckoned among the probabilities or even the certainties of science. Such are the principles of the unity and uniformity of energy, the reducibility of all energies to a single ultimate kind, and the underlying antagonism between forces and energies. But others, more novel, are couched in a new terminology of Mr. Keely's inventing, and are difficult for the physicist to correlate with the ordinary principles of his known science. To say this is not, of course, equivalent to condemning them, for every new science has had to begin by inventing its own terminology, and electricity in particular passed at first through a stage of very curious nomenclature, proved by later research to be in large part erroneous. But the language in which Mr. Keely clothes his ideas is so peculiar to himself that it cannot readily be followed by physical investigators. Much of it, I must confess, conveys little meaning to me. Nevertheless, I have honestly done my best to grapple with the reasoning involved, and I shall watch henceforth with the greatest interest the final developments of Mr. Keely's mechanism.

Every great thing that has ever appeared on this earth began by being somebody's "fad" and somebody's "eccentricity." For that reason I have always felt that we should be very receptive to fads and eccentricities, even when they don't happen to appeal to us personally. We should remember the fate of Young's undulatory theory. It is better that a thousand doubtful philosophies should stand their trial before the world than that one truth should run the risk of being crushed to death prematurely or being stifled still-born. On this ground, therefore, I would ask a respectful consideration for the work of an able, a single-minded, and a disinterested thinker like Mrs. Moore. In a universe where so many unknown powers surround us it is possible there are more things in heaven and earth than are dreamt of in our philosophy.

THE REVIEWS REVIEWED.

THE FORTNIGHTLY REVIEW.

AMONG many articles in the *Fortnightly* of high value and bearing noted names, Dr. Pearson's on "The Causes of Pessimism," which along with Mr. Arnold White's paper on the Unemployed is noticed elsewhere, fitly stands first. A pathetic interest attaches to the late Mr. J. A. Symonds' "Notes of a Journey in South Italy"—a series of extracts from his last diary. Dr. McKendrick describes at length the marvellous structure and behaviour of the electric fishes, and concludes that the study of these and allied phenomena may serve as guides to the invention of better electrical appliances than those we have in use. Lady Dilke treats of "The Industrial Position of Women."

Sir Robert Ball, in his "Atoms and Sunbeams," follows up further Helmholtz's solution by the theory of shrinkage of the paradox that the sun—

has radiated forth already a thousand times as much heat as could be generated by the combustion of a sphere of coal as big as the sun is at present; and yet, notwithstanding this expenditure, in the past, physics declares that for millions of years to come the sun may continue to dispense light and heat to its attendant worlds with the same abundant prodigality.

HOW TO WRITE HISTORY.

Mr. Frederic Harrison discloses in the form of a dialogue what he conceives to be "the royal road to history."

Well, what I would advise a young man going into the historical line to bespeak is—first, indefatigable research into all the accessible materials; secondly, a sound philosophy of human evolution; thirdly, a genius for seizing on the typical movements and the great men; and lastly, the power of a true artist in grouping subjects and in describing typical men and events. All four are necessary.

The fault of Oxford is that she seems to think the first to be enough without the rest. The four qualifications were combined, or very nearly combined, by Gibbon.

History is only one department of Sociology, just as Natural History is the descriptive part of Biology. And History will have to be brought most strictly under the guidance and inspiration of Social Philosophy. The day of the chronicler is past; the day of the literateur is past. . . . The histories of the future . . . will illustrate philosophy.

UNIVERSITIES, NAPOLEONIC AND GERMAN.

Mr. Patrick Geddes supplies an exceedingly valuable sketch of university systems past and present. Especially interesting is his contrast of the two most potent modern systems, the Napoleonic and the German. Napoleon was "the first and still supreme educational autocrat," Wilhelm Humboldt "the first and still foremost educational statesman of the century." Napoleon planned "to make a cast-iron examination system, workable by a militarised bureaucracy, to turn out mandarins and stool-covers." His system, "introduced and organised *cram*," set the model to the London University and our Education Departments. Humboldt and the Germans granted freedom to teach and to learn, laid chief stress on original research, and as a result have created a system productive of intellectual life and progress unequalled in the world. The Englishman, even when triumphantly productive—

remains always (as the German recognises at a glance) more or less of an amateur. Our greatest scientific names, in fact, are instances of this—witness Darwin, Lyell and Murchison, or take any other line of special study, such as economics.

The ideal now striven after in England, Scotland and America, is German.

THE NINETEENTH CENTURY.

THE *Nineteenth Century* attains this month its two hundredth number, and its contents are worthy of the occasion. It has several first-rate articles. Mr. Auberon Herbert's satirical *Vale-mecum* for Cabinet Ministers, Professor Mavor's "Setting the Poor to Work," Mr. Crackanthorpe's "New Ways with Old Offenders," Mr. H. A. Jones' reply to "Dr. Pearson on the Modern Drama," and Mr. Swinburne's poem are noticed elsewhere. Professor Prestwich bewails the anomalous "position of Geology" in this country at the present time, with its freedom of inquiry restricted on the one side by the Uniformitarians, who assume that every position must be reduced to a fixed measure of time and speed, and on the other by the Physicists, who remind geologists that the subject is outside their sphere of inquiry, and Rev. Canon Irvine tells how with his help Thackeray took as his "Study" for Colonel Newcome—

Captain Light, an old officer of fine profile and a grand "frosty pow," who had served Her Majesty and Her Royal predecessors in an infantry regiment, and had lost his sight (so he told us) from the glare of the rock of Gibraltar. Blindness had brought him to seek the shelter of Thomas Sutton's Hospital, where he lived with the respect of old and young, tended lovingly through all the hours of daylight by his daughter.

DR. MARTINEAU ON THE NEW TESTAMENT.

Mr. Kendal Harris' criticisms have led Dr. Martineau to write a second paper—of rejoinder and explanation—on the Gospel of Peter. The article concludes:—

On the whole, the fresh light which the researches of the last half-century have thrown upon the early life and literature of Christendom during the growth and selection of a body of sacred writings, justifies by new reasons our thankfulness for the New Testament as it is. Clear as it has become that the volume has been made up, not by supernatural dictation or even by critical discovery of authorship and testing of contents, still clearer is it that what has been let drop can claim no preference over that which has been saved; and that, in consulting and defining, from time to time, the Catholic feeling of the Christian communities, the Church authorities, in the name of the Holy Ghost, have really been prevailing led by good sense and practical piety.

"THE FATHER OF THE FRENCH PRESS."

Mr. James Macintyre recounts the story of Théophraste Renaudot, who in 1631 founded the first French newspaper, the weekly *Gazette de France*. This journal, strange to say, has survived all the vicissitudes of French history and is alive to-day. Mr. Macintyre is tempted into comparisons between "Old Journalism and New."

Much has been heard lately of something called the New Journalism. Its character is vague and nebulous, differently explained by different exponents, but its main features seem to be the glorification of the personal, the unveiling of all secrets and scandals of diplomacy and courts and the utilisation of ingenious schemes which serve primarily as an advertisement, and subordinately as a decoy to prospective material advantage. When the last-mentioned characteristic is given full play, the literature is merely thrown in. It ought to be pointed out that to call this thing New Journalism is a misuse of words. It is not new at all. There is scarcely one of its devices which is not as old as the *Gazette de France*, and few of them reach the utility of Renaudot's schemes. . . . In Court secrets Renaudot's achieved feats which would raise the envy of the most advanced exponent of the pseudo New Journalism. He had among his regular contributors King Louis the Thirteenth himself; Richelieu supplied him with paragraphs; and his successor, Cardinal Mazarin, sent accounts of battles and victories which never took place.

THE CONTEMPORARY REVIEW.

THE *Contemporary* for October is very far from a record-breaking number. The specific gravity of most of the articles is decidedly high. Mr. Hunter's attack on Mr. Goschen's finance, noticed elsewhere, will probably make most stir. Professor Weissmann concludes his reply to Mr. Herbert Spencer, but how far he has established his comprehensive thesis—"the All-sufficiency of Natural Selection"—no one who is not thoroughly at home in the technical vocabulary of biology could venture to pronounce. Nor does Mr. Romanes' note on panmixia allure the *profanum vulgus*. Professor Ramsay's researches concerning "The Holy City of Phrygia" are more recondite than attractive.

CHINESE ART AND ARTFULNESS.

The brightest of all the articles is one by Rev. W. A. Cornaby on "Chinese Art, an Index to the National Character." There is a piquant individuality about the writer's style which is as rare as it is refreshing. We quote a few sentences:—

The straight line is an abomination to the Chinese. . . . They will always substitute a curve wherever possible, or they will torture it into a zigzag. . . . They think in curves and zigzags. To the Chinese mind the straight line is suggestive of death and demons. . . . The Egyptians, and after them the Greeks, idealised the straight line. The Chinese have idealised the curve and zigzag, notably in their national emblem, the dragon.

Chinese art is sombre, where Japanese is volatile. The latter is a necessary overflow of high child spirits; the former is a somewhat pessimist protest against the real. . . . The characteristic of Chinese art and literature may be expressed in the one word, euphemism.

Idealist dreamers and coarse Coolies, or combinations of the two in varying proportion, make up the Chinese nation. . . . The scholar and the Coolie alike are idealists, each in his own way. The ideal is not real, therefore the unreal is ideal, is the syllogism at the basis of Chinese art, religion, and thought generally. . . . The high classical ideal in art and literature, then, is luminous mist.

"A NATION OF ARTISTS"

After pages of this glittering satire, Mr. Cornaby at last reveals his objective, which is, in plain English, the conduct of the Chinese officials before and after the riots. The mandarin, "unusually gay," proceeds to draw up an idealised account of the doings of the rioters and of their provocation. Dr. Fell, well versed in anatomy, and a lover of exact definition, may exclaim at his leisure, "All Chinamen are liars;" but we, for once euphemistic, do but affirm them to be a nation of artists, the principles of which art may not be tabulated too rigidly, nor arranged in cruelly straight columns.

In the closing paragraph the mask of satire is almost dropped in the strenuousness of the practical demand:—

The lion (with apologies to the emblems of other countries) makes a spring—in a straight line, of course. The dragon is caught! Not so. With many an intricate curve it soars on high, far above the lion's head. Emboldened by this magnificent success, the anti-foreign schemers lay their trap, carefully concealed by imperial proclamations on tissue paper, torn in some places, but easily patched up with more tissue paper, on which is written an artistically softened account of the late riots. Meanwhile . . . as, not the dragon Emperor with his smooth promises, but a certain old dragon—of the existence of which it is now the turn of China to reassure the West—seems to be the master of mobs of ten thousand barbarians, yelling for the death of two peaceable men, there is a pressing need for the speedy importation of a little real, straight moving justice into this land of curves and zigzags.

"THE COMMUNAL CONTROL OF LAND."

Mr. Munro Ferguson, M.P., charges Parliament with having proceeded in regard to land—

Not only on different, but on inconsistent principles. For, in the first place, State arbitration has been instituted to rectify the relations of owner and occupier; in the second, tenant occupiers have been helped to become occupying owners; and in third, local authorities have obtained certain powers to acquire and administer land.

The first arrangement ultimately results in "legislative enactments providing for land purchase." The second only turns the unearned increment into the pockets of a lawyer, instead of a number of landowners, and extends the vices of landlordism over a greater area of the population. In the third Mr. Ferguson finds the logic of the situation. "The drift of Land Reform" sets towards communal control.

Its strength lies in its flexibility. In one district the land system could remain entirely unchanged; in another a few allotments might be formed; in a third small holdings; while all the while private effort might be stimulated. Owners might be bought out from a city or from a countryside; for the system can be applied equally to the site of a cottage or of London, to the island of Lewis or a roadside allotment. Land commissioners would no longer be needed, and with a few minor Acts the land system could be left to take care of itself.

Mr. Ferguson would not confiscate existing ground-values, but would enable the town council to retain any future building-values, as well as to rate unoccupied land on its capital value.

A SPANISH IBSEN.

José Echegaray is presented to us by Mrs. Hannah Lynch as the Spanish dramatist of "the modern conscience, and its illimitable scope for reflection, for conflict, and temptation." The way in which the sins of the fathers are visited on their children is terribly emphasised by him. "We cannot with impunity corrupt the sources of life," says one of his characters:—

Not even Tolstoi, with all that delicacy and keenness of the Russian conscience, that profound seriousness which moves us so variously in his great books, has a nobler consciousness of the dignity of suffering and virtue than this Spanish dramatist. And not less capable is he of a jesting survey of life. Echegaray writes in no fever of passion, and wastes no talent on the niceties of art. The morality and discontent that float from the meditative North, have reached him in his home of sunshine and easy emotions, and his work is pervaded nobly by its spirit. And unlike Ibsen, he illuminates thought with sane and connected action.

OTHER ARTICLES.

"An Early Aspirant to the German Imperial Crown" is none other than the late Duke of Saxe-Coburg, whose liberal sympathies, popularity in Germany, and expected elevation to the supreme position in the general revulsion from Prussian and Austrian claims in the 'sixties are recounted by Karl Blind. It appears that the Duke once in 1860 invited Blind and other political exiles to meet him in Buckingham Palace. Caroline Holland describes how "the Banditti of Corsica" dominate the island, overuling the elections and terrorising the people.

One does not exactly see why such an article as Miss Julia Wedgwood's "Message of Israel" should have been published, except to show how a person who is not an expert may yet feel her way after her cherished beliefs amid the new results of Old Testament criticism.

THE NEW REVIEW.

THE October number does not exceed the average quality of contents. Mr. Harold Spender's plan of saving the House of Commons, which is the most important article, and Dr. Dunn's "Increase of Cancer" are noticed elsewhere. Mr. Leslie Stephen revives the memory of William Cobbett. Mrs. Lynn Linton, who writes in a calmer mood than usual, discusses the alternative of living in town or country, and concludes that the choice is between Life and Repose.

A NEW USE FOR THE BARREL ORGAN.

Sir Augustus Harris contributes a second group of notes and reminiscences of "Opera in England." He complains of the extreme conservatism of the British public in matters operatic:—

They take with great difficulty to a new work. The fact is, that in this Protestant country the music in our churches is far beneath the music in the Catholic places of worship, where from their earliest days children hear and get accustomed to music of the highest order, and thus are more ready to grasp and understand the works of the modern school. . . . There is a story told of the late E. T. Smith, who, when manager of Her Majesty's Opera House, used to engage barrel organs to play and popularise the tunes of an opera he was about to produce.

NINE DECISIVE MARRIAGES.

Mr. Spencer Walpole starts from the principle that "though the marriages of kings usually engage only a secondary attention, it may be safely stated that the decisive marriages of the world have had more influence on its fortunes than the decisive battles," and recalls the effects produced on English history by nine marriages—of Bertha, who won, and of Anne Boleyn, who lost, England for Rome, of Emma and Ethelred, of Matilda and Henry I., of Eleanor and Henry II., of Elizabeth and Henry VII., of Margaret and James IV. of Scotland, of William and Mary, of Sophia and the King of Bohemia. "English history would not have been what it is, nay, England herself would not have been what she is, if it had not been for these marriages."

A THREAT OF REVOLT.

Mr. S. T. Evans concludes his paper on "The Liberal party and the claims of Wales" with the following words, which are evidently intended to make any eating of the leek next session impossible:—

To threaten revolt is not pleasant, and perhaps not particularly dignified; but it would not be fair in this case to follow the proverb which says, "Never say you are going to do a thing until you have done it." It is surely better to state clearly and without equivocation that the representatives of Wales in Parliament must and will accept the responsibility which the situation will place upon them, unless next Session the Government are prepared to redeem their promises to the Welsh people.

CHOLERA AND TYPHOID.

Mr. Adophe Smith asking, "Are we prepared to resist a cholera epidemic?" makes the somewhat surprising announcement that

the drainage of the poorer property in England is fairly good, that of the slums in large cities is the best of all. Sanitary inspectors, amateur inspectors, slum explorers, philanthropists, missionaries, and many others are constantly prying into the dwellings of the poor; and though there is much surface-filth, any real organic defects are promptly detected and remedied. It is the middle-class dwellings, the houses rented at from £30 to £100 a year, that escape inspection, and that are often very badly drained.

Having observed the fact, namely, that cholera follows in the wake of typhoid fever he ventures

to surmise that as in England we are not yet exempt from typhoid fever, we cannot consider ourselves safe from cholera

. . . There is no lack of hard drinkers in England. There is no lack, either, of misery, of overcrowding, of personal uncleanness; and these constitute the culture ground of the cholera microbe. To save ourselves from cholera, we must cement a firm alliance between the social reformer and the sanitary reformer.

ARE WEATHER FORECASTS TRUSTWORTHY?

Mr. Robert H. Scott, of the meteorological department, endeavours to correct the popular impression of the inaccuracy of weather forecasts. He quotes statistics to show that in the thirteen years, 1879-1891, the forecasts for the various districts of the United Kingdom averaged a percentage of 45.5 entire, and 34.8 partial successes, against 6.6 entire, and 13.1 partial failures. The least successful districts are, in order of their figures, the West of Scotland, the South of Ireland, and then the North of Ireland and the North-west of England, ranking equally.

HOW TO TELL A LIFE STORY.

Mr. Leslie Stephen writes out of much experience of biographers and biographies, to protest against the style of biography that takes as its model the blue-book or the funeral oration. He pleads that "biography should once more be considered as a work of art: the aim should be the revelation, and, as much as possible the self-revelation, of a character." He observed that "letters in the main are the one essential to a thoroughly satisfactory life."

The Economic Journal.

THE September number of the *Economic Journal* presents a substantial bill of fare, in which the technical does not overpower the general human interest. The leading place is given to Mr. Goschen's address at the Annual Meeting of the British Economic Association. His recognition of the place of ethics in economics and of economics in ethics, seems likely to derive from his personal antecedents and official position a sort of epochal significance. Mr. Bear's formulation of problems for the new Royal Commission on Agriculture, Mr. Clem Edwards' history of Labour Federations, Mr. Ogilvie's Rise of the English Post Office, and Mr. Wolff's account of the French Agricultural Syndicates are referred to elsewhere. Caroline A. Foley, M.A., treats of Fashion as a factor in production and distribution. Fashion is an economic power perhaps too little dwelt on in the systematic exposition of the science; and there is a poetic fitness in a woman endeavouring to supply the lack.

Among other solid subjects of contemporary fame, the Silver Question naturally comes in for extensive treatment: one of the writers, Mr. Dana Horton, describing the issue of the order closing the Indian mints to silver as a veritable *coup d'état*.

In the *Westminster Review*, Mr. Charles Foye tells ghastly tales of the oppression East Anglian labourers suffer at the hands of gamekeepers and game-preserving magistrates. Another writer unfolds a new plan of distributing fish direct to consumers—the formation of a National Fish Supplying Company, pledged never to charge a penny more to the public than would provide for a fixed dividend and necessary reserve. Mr. Harry Davies writes on the Future of Wales, and on the strength of the eminence of Welsh preaching asserts that "There is, given due advantages, enough fire and enthusiasm in the Welsh nature to set the world ablaze in all the arts and sciences." Though so enthusiastic about the Welsh, he deplures not only England's neglect of Wales, but also the exclusiveness of the Welsh and their stubborn resistance to the English language.

THE NATIONAL REVIEW.

THE *National Review* is greatly exalted over the defeat of the Home-Rule Bill by the Lords, but otherwise does not reach a very high pitch. Lord Ashbourne leads off with a pen on the "Crowning Mercy." He winds up by asking,

What has been the feeling of the country on the rejection of the Bill? It appears to be genuine relief. There are no signs of sorrow or indignation. It is impossible to flog up a particle of enthusiasm against the House of Lords for doing what was expected by all, and hoped for by millions. Everyone feels that the Peers did their duty; and a growing majority of the people of Great Britain, and a growing minority of the inhabitants of Ireland, entirely approve their action.

WHICH SIDE DO YOUNG BLOODS PREFER?

"M. P." reviewing the personal aspects of the session, while eulogizing the Unionist leaders, and not withholding his admiration from "this miracle of enduring vitality," as he calls Mr. Gladstone, declares:—

Already, indeed, ambitious youth seems to be recoiling from Gladstonianism. Any observer in the galleries will be struck by this obvious difference between the Gladstonian and the Unionist benches. On the former he will see almost unbroken rows of elderly or middle-aged men; on the latter he will see a plentiful sprinkling of young men.

Sir George Baden-Powell laments the "barren labours" of the session.

A VERY FLAT CHAMBER.

Mrs. Crawford delineates the persons and parties and prospects of the new Chamber of Deputies. She opens with a very decided summary of the situation:—

The new French Legislature is one of very middling quality. Taking all in all, the governmental majority is perhaps the flattest ever elected since the Consulate—a government which sprung up when the guillotine had cleared away most of the heads that shed lustre on the National Assembly and Convention. Nearly every brilliant talent, of no matter what party, has been rejected by the electorate and regardless of past services.

VIA MEDIA ANGLICANA.

Rev. G. J. Cowley-Brown takes up the controversy on Ritualism where it was left in the *Contemporary* by Archdeacon Farrar and Canon Knox-Little, and implores both extremes to recognise the *Via Media* which the Church of England is meant to embody. He deprecates that "an increase of scepticism is met by an increase of superstition:—"

Some who profess to speak in the name of the Church have required men to believe so much that now they will believe nothing. Questions of ceremony which bear nothing upon conduct are gravely debated, while people are debating and doubting the very existence of a God.

AN OLD HOUSE OR A NEW?

The gem of the number is undoubtedly Mr. Alfred Austin's "The Garden that I Love." The poetry is mentioned elsewhere. In recounting how he found his beloved garden, the poet thus breaks forth:—

I do not know how people consent, save under dire compulsion, to build a house for themselves or to live in one newly-built for them by others. For my part, I like to think that a long line of ancestors, either in blood or sentiment, have slept under the same roof, have trodden the same boards, have genially entertained under the same rafters, have passed through the same doors and up the same staircases, drunk out of the same cellars and eaten out of the same larders I now call mine. I like to think that I am not the first to bring life and death, sigh and laughter, merry-making and mourning, into a human habitation.

ASIATIC QUARTERLY REVIEW.

THIS review covers a signally wide range of interest, and contains a remarkable store of information along with a wealth of practical initiative. Mr. Arthur White's scheme for beginning "Britannic Confederation," and Dr. Leitner's suggestions on the Cow-killing Riots, are noticed elsewhere. So are General Forlong's account of Zoroastrianism as set forth in the Pahlavi Texts, and Mr. Le Maistre's prophecy of the speedy extinction of the Burmese. The Marquis of Lorne contributes a note on the outlook of the British East Africa Company, in which he says:—

A chartered British Company means, according to the present Government interpretation, a Company that the Government are chartered to encourage and desert, after hampering it to the utmost extent in their power by rendering its financial hopes ridiculous. . . . I hope it may not be necessary to repeat the little platform campaign of last winter to confirm the Government in the belief that East Africa must remain part and parcel of the British Empire.

SUGGESTED ALLIANCE OF INDIA AND CHINA.

Mr. Alexander Michie presses the point that—

The offensive alliance, or whatever it may be called, between France and Russia ought in reason to be met by a corresponding defensive alliance between India and China. There are men in China who see this, as there are men in India and England who see it. . . . But we suspect that India has so far proved the more backward of the two. . . . A noteworthy re-awakening of China during the past twelve months should not escape our attention. . . . and it is interesting to see that the easternmost section of the Siberian railway has been opened to traffic in the same year that witnesses the completion of the Chinese line as far as the Great Wall. The broad facts stand out clear enough that Great Britain and China are at this very moment engaged in a common effort to save a friendly kingdom from being broken up.

The greatest obstacle to the projected alliance Mr. Michie finds in the personal policy of the leading statesmen on both sides. The Chinese leaders are bent on ousting foreigners. The English leader, "strong as Samson, as desperate and as blind," is bending his might to overturn "the pillars of his own house."

WAS ARYA A RACE-TERM?

Lord Chelmsford continues his reply to Mr. George Curzon's advocacy of a forward policy in Japan, and "An ex-Panjab Official" energetically denies that there is any treaty or promise obliging England to defend Herat against Russian aggression, or requiring the Amir to submit his foreign policy to ours. Mr. Charles Johnston argues from various ethnological phenomena to show that—

The Rajputs are a red race, neither Scythian nor Brahman; and are the direct descendants and successors of the Rājanyu Kshattriyas, or Warriors of Ancient India.

Whether they are Aryans also, is another question. "There is the strongest reason for doubting whether Arya was ever a race-term at all."

THE *Deutsche Rundschau* for September gives us a critical study of Fritz von Uhde and his pictures by Herman Grimm, who is of opinion that the gospels are not there to be illustrated, their contents raising them above the rank of pure imaginative literature. No one ought to be prevented from understanding the New Testament as he pleases, but nothing can be gained by painting pictures to represent the gospel stories in accordance with the newer readings. *Westermann* for October also contains an interesting study of Fritz von Uhde and his art, by F. H. Meissner.

THE ARENA.

THE September number falls considerably below the *Arena* average. B. O. Flower's "New Education and the Public Schools" has been elsewhere referred to. The irrepressible currency question claims no fewer than three articles all to itself. The second batch of "verdicts" by well-known writers on the "Bacon-Shakespeare case" contains five for, and one against Shakespeare's authorship.

A THEOSOPHIST ON SPIRITUALISM.

"Spiritualism," says Ella W. Wilcox in this number, "is merely the ante-room to the vast cathedral of the Wisdom religion." Apparently it is an ante-room where, on her showing, you are sure to meet with bad company and to run great risks. "To investigate spiritualism without the defensive knowledge which theosophy alone can give is as foolish as for a child to play with edged tools." These are the reasons:—

The dead who die in selfishness, avarice, and lust, and with the higher spiritual qualities dormant, hover about the borders of this astral world, and are eager to communicate with earth. The ignorant "investigator of the occult" not only retards their final spiritual progress by placing himself in reach of them, but he subjects himself to their evil influences. . . Besides these earth-bound spirits, the astral world or the one adjacent contains the "body of desire," which the spirit drops behind it in its upward flight, just as it dropped its body of clay in the grave. This "body of desire" contains a certain amount of memory and intelligence, which it received from the spirit during life, even after that spirit goes on about its business.

Hence arises the mixture of sense and absurdity in the messages which inquiring friends receive from it.

It is only the cast-off, baser part of your friend who is talking to you, actuated by a sort of automatic memory and a remnant of intelligence. Let it alone and it will decay. Fill it with the magnetism of mediums, and it will live on and on, but the mediums will lose health, morals, and reason.

THE "FOREIGN DEVIL" LOOSE IN JAPAN.

A terrible indictment is brought by Elizabeth A. Cheney in the September *Arena* against the consular courts in Japan. Under existing treaty-arrangements, Europeans or Americans charged with offences against Japanese must be tried before the consul of the Power to which they belong. According to the writer before us this simply means that the most abominable atrocities are committed by foreigners on the Japanese with impunity. The foreign tribunals apparently side with the foreigner, whatever his guilt. Here are some of the facts adduced:—

An American woman, a procuress, being unable to live in her own country, went to Japan. After she landed in Yokohama, about fifty young daughters of respectable families disappeared. Every one knows that the entire evidence is clearly against her; but judicial power being in the hands of foreigners, she has lived safely in Japan for over five years.

Again, the foreign roughs—mostly, perhaps, the sailors going to the public bathhouses on pretence of bathing—often forcibly break into the women's department, and attempt to outrage their persons. From this horrible indignity Japan gets no protection.

There is another case on record too horrible to relate here, and of which a normal imagination can barely conceive. It regards the treatment of a Japanese woman. Yet it is a fact, is known all over Japan, and the perpetrators of the deed remain unpunished.

These are but a few of the thousands of incidents of the application of the unjust treaty by which the judicial power of the Japanese is entirely ignored. Is the foreign hyena who preys upon the liberty and virtue of the women of Japan to escape, simply because foreign jurisdiction alone controls the decision of these cases?

These statements might seem incredible; but the Cantonment Blue Book just issued serves to remind us afresh of the scant regard which "Caucasian" officials pay to the legal rights of Eastern womanhood. No wonder that the question of treaty revision is uppermost in Japan.

THE NORTH AMERICAN REVIEW.

THE September number is predominantly political, but possesses beside much variety of interest. Ex-Speaker Reed, Mr. Carnegie, and Sir John Lubbock, discuss the silver crisis in the United States. The English and the French view of the Siamese question are set forth by Mr. Curzon and Madame Adam respectively, while Earl Donoughmore writes in support of the House of Lords' treatment of the Home Rule Bill.

Dealing with "Play-writing from the Actor's Point of View," Mr. W. H. Crane states that "there has never been so prolific a creation of manuscript plays as at present." "A manager of a city theatre is agreeably surprised on a day when he does not receive a new drama at his office." "It would not be a bad guess to assert that if fifty new plays are produced yearly on the American stage, ten thousand have been written and submitted during that period." He grants also that "many more really meritorious dramas are written."

THE FORUM.

THE *Forum* for September is a mine of solid and varied information. Its most sensational feature is Dr. McGlynn's revelation of episcopal intrigue in the Papal Church. This and other articles are noticed elsewhere.

Mr. E. M. Shepard extols "the Brooklyn idea in city government," by which is meant the investment of the mayor with a sort of modified municipal autocracy, the "deposit of sufficient or decisive power in the mayor alone." It "discards largely the principle of checks upon executive power." The mayor may without hindrance determine the entire *personnel* of the municipal administration, except in the finance and audit departments, and except in the uniformed police and fire forces, whose members are removable for cause only and after trial." The adoption of this principle is declared to be "the most important gain in municipal reform within our time."

Mr. M. B. Morton reminds us, in an article full of statistics, that the Southern States pay pensions to ex-Confederate soldiers to the amount of over a million dollars per annum.

President Harper, of Chicago University, finds the annual pay of American college professors to average \$1470—or about the yearly income of blacksmiths, brakemen, railway conductors, and the like. Even German professors receive more in hard cash, while, if the relative cost of living be taken into account, they are twice as well off. Mr. Henry Irving describes his four favourite parts; and the inevitable silver crisis has two articles all to itself. Mr. O. W. Atwater has a very interesting article on the food waste of America, quotation from which I reserve until I have to deal with the waste of food in the series, "The Wasted Wealth of King Demos."

THE REVUE DES DEUX MONDES.

THE *Revue des Deux Mondes* for September contains an exceptional number of interesting articles. We have noticed elsewhere M. Bazin's account of the Italians of to-day, and M. Raffalovich's article on Criminal Berlin.

THE BRITISH WEST INDIES.

In the number for September 1st, M. de Varigny commences what promises to be an interesting series of articles on the West Indies. The author journeyed from New York to Hayti, thence to Jamaica, Cuba, and St. Domingo. He gives of Bermuda and the Bahamas satisfactory accounts. In a few words he gives an account of the orchid industry in the Bermudas. The three days spent between that portion of the West Indies and New York prevents any quantity of blossoms being exported; but an enormous trade is done in bulbs; in New York five to ten dollars is often paid for a fine orchid button-hole, and the wedding bouquet presented to the daughter of Mr. William Astor was entirely composed of white orchids, and cost £80. The soil of Bermuda seems specially adapted to the lily of the valley, whilst that of the Bahamas produces the finest bananas, oranges, citrons, tamarinds, and pineapples.

Under the title of "A Modern Prophet," M. Mille attempts to give a character sketch of Laurence Oliphant.

THE FRENCH ANTILLES.

In the following number M. Monchoisy deals with the French Antilles, Martinique, and Guadalupe, where apparently the whole population is given over to the production of sugar and alcohol. Nowhere in France, remarks the writer of the article, will you find such religious fervour as in these two Colonial islands, where the clergy are treated with extreme deference and respect; Government officials walk in the religious processions, and in the villages the mayor will consult the curé before he will ask advice of headquarters. As in Ireland, the clergy seem to exercise a most salutary influence over the morals of their people; the priest is obeyed, but rather feared, for he is his own police and looks after the bodies and souls of his parishioners with an ever vigilant eye. The French Antilles keep the carnival in great state, the fêtes and masked balls beginning some six weeks before Lent, which is kept very strictly. The finest building in Guadalupe is the cathedral, a splendid iron monument.

MIDDLE-AGE CHEMISTRY.

A really interesting article, and which must have required an enormous amount of research, is M. Berthelot's on the "Chemistry of Antiquity and the Middle Ages." In it he shows that the science of the ancient world was ever associated with religion, were it only because its temples required a knowledge of geometry and mechanics, while the Greeks first imagined science as detached from the service of religion. Of the Middle Ages a number of manuscripts remain, giving many extraordinary recipes for the mixing and composing of chemicals. Italy seems specially rich in such lore. In the Library of St. Mark, Venice, is a volume copied about the year A.D. 1000 from an older work, and which is a veritable manual of Byzantine chemistry, treating of various metallic alloys, the moulding of bronze, and the method of dyeing chemically stuffs and skins. At Lucca is another manuscript, dating from the days of Charlemagne, and containing formulæ for the colouring of mosaics, writing in gold and silver, etc., etc. M. Berthelot has rendered himself master of his subject, and

has produced a valuable addition to the history of the Middle Ages.

IS A WOMAN A PERSON?

M. Fouillée's article on "The Physiology of the Sexes" cannot but have to English readers an old-fashioned ring. The first part is scientifically interesting, the second consists of a fine defence of the moral position and consequent moral equality of women. But it is somewhat late in the day to discuss the question as to whether or no women are persons, and possess their own personality, or exist exclusively for man's pleasure and advantage. M. Fouillée answers this in a striking and conclusive manner; which may be commended to those who have not yet reconciled themselves to the citizenship of woman.

THE NOUVELLE REVUE.

THE great feature of the *Nouvelle Revue* are the articles contributed by M. Behrs, Count Tolstoi's brother-in-law, on the family life of the Russian novelist. English readers, however, have already had an opportunity of reading the substance of M. Behrs's work in a volume published by him in London last year.

In the September numbers M. Jules Zeller, of the Institute, gives a stirring account of Luther's life up to middle age; and as he writes for a public which knows little and cares less for the Lutheran doctrine, he imparts his information with curious vigour and freshness. In England, Luther is regarded either as a spiritual hero or as a lamentable apostate. M. Zeller looks at him from neither of these points of view. He describes him as some erudite person of the twentieth century may describe Wesley or General Booth. But underlying his eloquent writing is the conviction that Luther went much further than he originally intended; and he argues on this point with a clearness which is all the more telling because he does not even allude to Luther's own marriage. The monk is presented to us as filled with early fervour in the cause of reform, and as gradually stripping himself of all his early conceptions of Christianity. Even in the heat of the battle he continued to say mass, and when he was finally excommunicated he was made miserable by being unable to go to confession. M. Zeller winds up his second article by the statement that not only the Catholic Church, but the Empire of Germany was threatened with destruction by the new wine put into old bottles. He leaves the reader with the sense that the civil powers suffered as much as the ecclesiastical; but he expresses no regret. It is this singular impartiality to which we English are quite unaccustomed which gives the articles historical freshness. He brings out Luther's mysticism, and the ultimate tendency of his intellect to exalt faith to the exclusion of work; and says that in matters of fact and science he remained full of the prejudices of times anterior to his own. "Doctors," said Luther, "who speak of our maladies as being due to natural causes, are ignoramuses who do not realise the power of the Devil." But hypnotism seems as if it were likely to vindicate Luther.

Mme. Anna de Lamperrière gives a short vivid account of the Russian section of the Woman's Building at the World's Fair. The exhibits which have been arranged and organised by Princess Marie Wolkousky and Mme. Alexandra Narischkine have been divided into two classes, the Industrial and the Artistic. The Tsarina, who took great interest in the section, contributed two large cases of Russian embroidery and real lace. In the same number, M. Gavillot replies to Baron Rieg's August attack on the Judicial Reforms of Egypt.

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SOME ILLUSTRATED MAGAZINES.

The Woman at Home.

THIS is the title which Annie S. Swan has chosen for her new magazine (Hodder and Stoughton, 6d.) The contents as well as the title mark her intention to cater for women that stay at home, rather than those whose duties or tastes take them out into wider spheres. "It is no mean ambition, no easy task to essay," says the editress,

this provision of fireside reading for the "woman at home." The older I grow the more fervently and keenly do I feel the power and influence of woman in her own kingdom, and I would place the home unhesitatingly before the State, because it is the nursery of souls, and from it go forth the influences which, matured, guide the destinies of nations.

This self-imposed limitation naturally forbids measuring the venture by more exacting standards. What is distinctive about the new-comer is not the presence of any totally fresh or original elements, but rather the grouping of features which are found separately in many other varieties of periodical literature, but which have not been conjoined as here. The individuality of the magazine lies in the personality of the editress. The constituency which her books have already won for her shows how widely that personality has been appreciated.

As observed elsewhere a sketch of the Princess of Wales has the first place. A triplet of pretty stanzas by Norman Gale, a serio-comic tale of a Chinese butler by Mrs. Sarah Grand, an exchange of confidences between Madame Patti and her interviewer, Baroness von Zedlitz—all profusely illustrated—are among the principal items of attraction.

Harper's.

In *Harper's* a copiously illustrated article on "Caravan Travel from Trebizond to Tabreez" is written and drawn by Edward Ford Weeks. "The Childhood of Jesus" is an attempt to reconstruct from intuition and analogy the story of the child and boy in his early years. It is illustrated by copies of Raphael's "Belle Jardinière," Murillo's "Holy Family," and other noted pictures. Mr. and Mrs. Pennell, under the title of "A French Town in Summer," sketch the out-of-door life of Toulouse. Colonel Dodge, in "Riders of Syria," rather undermines our traditional admiration for the Arab steed. He says:—

The exceptional Arabian is a fine fellow, but—and I think I can claim some experience, as I have seen and used horses in a great many parts of the world—apart from a certain attractiveness we readily grant him, I do not think that the best Arabian is nearly as good as the best hunter, the best trotter, the best racer, or the best saddle-horse of England or America.

Perhaps the most popular article will be that on "Undergraduate Life at Oxford," in which the doings and sayings of that curious product of civilisation is well and wittily sketched by an outsider. Noticed elsewhere are the articles on "Manifest Destiny" and "Witchcraft Superstition in Norfolk."

The Strand.

THE *Strand* has a somewhat belated article on White Lodge and Princess May and her family. Sherlock Holmes has duplicated himself, and now prosecutes his investigations in company with his brother; and in addition there is another story of the amateur detective type. The article on Sun-dials is pleasant reading. The sketch of Hamo Thornycroft receives notice elsewhere.

The English Illustrated.

THE *English Illustrated* gives a fine portrait of the new Governor-General of Canada, with a brief sketch. Lady Colin Campbell and Mrs. Lynn Linton indulge in strong words about the use of tobacco by women, Lady Colin advocating and Mrs. Linton shrilly denouncing it. Mr. Charles Lowe gossips about the Coburgs, and gives us portraits of the Dukes, past, present, and future. The double-page engraving of the Paymaster-General and two *habitués* of Monte Carlo is very striking.

The Idler.

THE *Idler* has the usual complement of fiction and amusing frivolity. Raymond Blathwayt discourses on Sir Charles Beresford, ashore and afloat. "A real hero," is Sir Charles' description of the engineer Benbow, who did a remarkable feat of engineering under fire, on the Gordon Relief expedition. This is what depended on it:—

If Benbow had not put that patch on the boiler, under countless difficulties and dangers, under a hot and continued fire, we must have been lost. Wilson's party must have been lost, and as has since transpired through Father Ohrwalder and many Sheikhs from the Soudan (who were then fugitives in the Mahdi's camp), the whole of the little column at Metemneh would have been lost too, as the action at Wad-el-Habashi delayed the arrival of Nejunn and his army of 40,000 men.

The Pall Mall Magazine.

THE *Pall Mall Magazine* is exceedingly lavish of illustration, marked by varying degrees of merit. An etching of Kokarski's Marquise de Béarn, and an engraving of MacWhirter's "A View on the Tummel," carry off the palm. Pictures of the World's Fair buildings at Chicago are well executed, but appear somewhat late in the season. The solidest articles are two on the Bi-metallist controversy, in which Sir John Lubbock states the case for gold, and Mr. Vicary Gibbs the case for silver. The story of Sarawak is retold. Fiction, and not of the tinnest order, is predominant.

The Century.

THERE are some fine portraits in the *Century*, notably one of Whitman in the "War-time." Castaigne's "Champs Elysées" is strikingly reproduced. Mr. W. L. Wyllie's pictures of "Plague in a Pleasure Boat" are impressive. Mr. Loeb supplies some admirable illustrations of work at the Pratt Institute, Brooklyn, to which fuller reference is made on another page. The diary of a fellow voyager of Bonaparte on his way to St. Helena, and "Walt Whitman's War Letters," are the chief distinctions of this excellent number, and they also, along with the amateur German tramp's experiences, find notice elsewhere.

Scribner.

FEATURES of this month's graphic art are "Glimpses of the French Illustrators," with examples of their work, and some fine sketches by Mr. Francis C. Jones of "Historic houses of Washington." Mr. Frederic Remington's portraits and groups of the North-west Mounted Police of Canada are very spirited. The principal article, by Mr. Howells, on "The Man of Letters as a Man of Business," is noted elsewhere. Mr. Robert Louis Stevenson's introduction to his grandfather Robert Stevenson's reminiscences of a voyage with Sir Walter Scott, in the "Lighthouse" yacht, has a curious interest of its own.

PRIZES FOR OCTOBER.

THE competition for the Calendars seems to be kept up in spirit by the various competitors, who take a great deal of pains in compiling their papers. The following is the order of merit this month:—

CALENDAR FOR AUGUST.

1. The Prize is won by Charles Douglas Rosling, Horwell Endowed School, St. Stephen-by-Launceston, Cornwall.
2. W. Culling Gaze, Fengate, Peterborough.
3. Miss Cécile Lambert, 27, Blenheim Crescent, W.
4. Miss Sarah Lukes, Clyton House, Par, Cornwall.
5. Miss N. Edwards, Park Farm House, Eltham, Kent.
6. "Veritas," 3, Avoca Terrace, Blackrock, Dublin.
7. Miss J. S. Keeling, Stapenhill, Burton-on-Trent.
8. George F. Wright, Ings Cottage, Burton-on-Humber.

The competition for the other prizes does not seem to be so brisk. For the five-guinea prize which I offered for the best paper upon "How to Improve Our Towns," several papers have been sent in. After careful consideration we have decided to divide the prize, giving three guineas to Albert E. Lander, of 62, Church Road, Croydon; and two guineas to "Civas," of Brighton, who did not give his address. The third in order of merit was Mr. J. S. Higham, Highfield, Accrington, Lancs.

The guinea prize for the best list of the most useful publications is won by Henry Williams, Hawthorn, Lavender Sweep, Clapham Common.

The guinea prize for the best short story is divided between Thomas Kensington, 6, Farm Bank Road, Sheffield, and "Seraphabel."

The papers sent in for the other competitions do not justify the award of the prizes.

A Catholic Social Scheme?

At the Catholic Truth Society Conference at Portsmouth last month there was talk of a new social scheme of Cardinal Vaughan's. It was said that the Cardinal had discovered a "Key to the Social Problem." But after his paper was read a priest was heard to observe that it was a splendid paper, but "where was the Key?" It was, however, a step in the right direction. Isolated priests and men and women have long been working at the social problem with little effect, but as yet the Pope's Encyclical on the Labour Question and Archbishop Ireland's recent trenchant speech have not resulted in any united action on the part of the bishops and clergy. That is still to come, and the sooner the better. A significant incident occurred on Tuesday. The Cardinal sat among the people, an appreciative listener, while the platform was occupied by a lady reading a paper on the "Catholic Letter and Literature Guild."

Our Father's Church.

MR. J. PAGE HOPPS has issued an encouraging little report as to the welcome which his suggestion of Our Father's Church has received in all parts of the world:—

About eighteen months ago, Our Father's Church sent forth its message. But the newspaper press has done most of the work of dissemination. By its help *The Ideal* has been laid before millions of readers in almost every part of the world. Besides this, many thousands of copies of *The Ideal* have been circulated in English and Italian. A German translation is in the press, and French, Spanish, and Welsh translations are in hand.

The result has been, not so much to attract a large number of confessed members, as to elicit a very remarkable agreement in favour of the principles of the church, and especially in favour of the conception of a church as a spiritual communion

of kindred spirits without external organisations, and of adherents without sectarian operations.

At present this seems to be the mission of Our Father's Church—to set forth this human and serviceable gospel—in the hope that every one may in time come to see that the truest church-work is the world's work, and that, to be a member of Our Father's Church anywhere is to do justice, to love mercy, and to walk humbly with our God.

Mrs. Besant's Church.

MRS. BESANT, who is publishing her autobiography in the *Weekly Sun*, last month referred to the aspirations in which she indulged with me in 1887, as to the foundation of a church based upon the service of man, and adds that she did not know then that the Elder Brothers had already formulated the principles on which this church should rest—the Theosophical Society to wit—to which it is the glory of her life to belong.

The Mission of the Music-hall.

DR. ANDREW WILSON tells in the *Humanitarian* how powerfully a rough music-hall audience in Newcastle was affected by the singing of "Home, Sweet Home," and other simple English ballads. From this and like experience elsewhere, he pleads with the directors of music-halls to give the ballad a fair chance. "Every succeeding visit to the music-hall" convinces him more and more that "it has a future before it as 'the people's concert room,'" and he argues for its educational value:—

When you can draw tears from rough eyes, and soften rough hearts with the simple song of long ago, you do wrong to neglect this source of education in the finer feelings, whereof the world to-day is none too full. . . . Are there not thousands and thousands of the younger generation growing up who have never heard what good old English, and Scottish, and Irish ballads are like at all? I plead for these thousands, quick, by reason of their inherited sympathy, to know and to feel what is good and true in the music of their land.

What is a First-class Game?

Is golf? That is the question Mr. Alfred Lyttelton considers in the *National Review*. He lays down what he considers to be the most salient among the true requisites of a first-class game. These are—

1. The vigorous and graceful employment of the highest bodily activities.
2. Sufficient luck to disturb scientific certainty.
3. Opportunity for judgment, nerve, temper, concentration, leadership, combination, *esprit de corps*.
4. Strokes affording sensuous pleasures.
5. The occurrence of frequent crises in which the highest skill evokes the highest skill.
6. A playground among pleasant surroundings.

He had previously "ascertained in every way" these requisites before applying them to golf. On application to it, however, he finds that "it is clear that in many important respects golf is found wanting." But all the same "a good game on a good links would tempt me now from almost any other sport."

THE story of the Amazon of Nice—Catarina Segurana—whose sudden valour saved, in 1543, the citadel of her native town from the all but victorious Turks, is vividly re-told in the *Leisure Hour*. The modern advance of woman seems to call for the construction of a Calendar of Heroines, from which our growing girlhood might claim old precedent for new ambitions. In such a calendar, the fifteenth of August—the day of her great achievement—may well be set apart to the memory of this brawny fisherman's daughter.

THE CHRONICLES OF THE CIVIC CHURCH.

CIVIC CHURCH OR FEDERAL CENTRE ?

AT the Reunion Conference last month in Lucerne there was much discussion both before and after the delivery of the paper on the Civic Church, an abstract of which appeared in the September REVIEW. Broadly speaking, the result of the discussion may be summed up in one sentence. Every one agreed with the conception, and every one disagreed with the name. That is to say, the obvious advantage of having a Federal Centre in every community round which could be grouped all organisations which labour for the improvement of the condition of that community, commended itself to every one. But Mr. Price Hughes and one or two others who took a prominent part in the debate, were loud in their denunciation of the proposal to call this Federal Centre a Civic Church.

THE REV. HUGH PRICE HUGHES.

Mr. Price Hughes's argument amounted to this, that my idea of a church was based upon a radical misconception of the difference between the Christian Church and the Kingdom of God. The only excuse for me was that I erred in company with St. Augustine and of all those who followed his lead in this matter. The Kingdom of God is wide enough to include all those who take trouble to do good to their fellow-men. But the Church Militant, according to Mr. Price Hughes, is by no means composed of the same individuals as those who form the Church Triumphant above. The Church Triumphant above is composed of all those who belong to the Kingdom of God, whether they are in conscious relationship with our Lord or not. The Church Militant, however, is a select body, which is no more coterminous with the Kingdom of God than the Civil Service is coterminous with the Queen's subjects. Hence the term "Church" was declared at once to be too narrow and too sacred to be applied to the union of those who love for the service of those who suffer.

CARDINAL MANNING.

When long ago I was starting this movement, Cardinal Manning wrote to me, "Call it anything but a church and I will support you all I can; persist in calling it a church and neither I nor any of my people will do anything to help you." For my part I confess, whether it be owing to crass stupidity or to invincible ignorance, I cannot see the force of the distinction which is drawn between the church and the kingdom. I have always used the term the Church of God as if it were a synonym for the Kingdom of God. Hence, I held that those men and women constitute the Christian Church who in their various spheres are doing that which Christ would have done had He been in their place, whether or not they are in conscious personal relationship with Him.

All those who do any good in the world are doing it by virtue of the Grace of God. As no one can do good of himself, if any man does good to his fellow-creatures he must obviously do it by the influence of the Divine Spirit working through him, manifesting itself in

spite of his imperfections, and all those in whom the Spirit works are naturally and necessarily, so far as they are animated by the Divine Spirit, members of Christ, and therefore members of the mystic body of the Church.

CHRISTIAN IS THAT CHRISTIAN DOES.

Neither can I see the need of making so much difference between the consciousness and the unconsciousness of the creature through whom the Divine influence is transmitted. Every incandescent light that is switched on to the central main shows that it is united with that main, not by any consciousness on its part of any organic union with the main, but simply by the light shining through it and manifesting itself to the world. In this manner those who are the light of the world are those through whom the Divine light streams, and they are in organic union with the central main in so far as they manifest that light. Therefore the true way of finding out those who belong to the Church is to find out those who let the light shine through them in the divinely appointed way, of taking trouble to do good to their fellow-men. That is to say, those who live a life of self-sacrifice for the welfare of others are in Christ. If they do not they are out of Christ, and the question of the conscious personal relationship, although important, is quite subsidiary to the vital question as to whether or not the spirit of God shines through them, radiating their lives and making them the light of the world.

A RELUCTANT CONCESSION.

It would, however, be ridiculous to insist upon a label, however correct, if the result of insisting upon the accurate label were to defeat the object for which it was invented. That is to say, if the reunion of Christendom is to be brought about we must not stand on such pedantries as the right or wrong name for the association on the basis of which Christendom will be reunited, and therefore I am quite willing to substitute wherever possible the title of Federal Centre for that of Civic Church. But if any one asks me what this new institution is the centre of, I will reply it is the Federal Centre of the Civic Church. By which, of course, I understand all those people and associations that are willing to take trouble to make their fellow-men better, and to make the community in which they live more worthy of the Christian name. It will be interesting to see how far this condescending to brethren who are offended by the use of the term Church will lead to the multiplication of the Federal Centres.

Milk as a Beverage.

THE warfare against the public-house will not be undertaken in serious earnest until a glass of good fresh milk can be had as easily as a glass of beer. For hot weather there is no beverage so refreshing as cow milk. Yet in many districts it is as inaccessible as Nepenthe. In New York a dairy has been established on East River at the foot of Third Street, where the coalheavers consume immense quantities of milk at a penny a glass. The milk is sold at twopence per quart by a philanthropist. He also sells what he calls sterilised milk—that is to say, milk heated up to 158° is sold at threepence per quart for the use of infants.

PROGRESS TOWARDS FEDERATION.

THE movement towards federation seems to have considerable life in it at present, as will be seen from the following report of the progress which has been made in this direction:—

The earliest practical effort in recent years to secure the co-operation of all the Churches and other agencies in a federated effort to promote the general weal took place at Newcastle-on-Tyne. There was constituted in that city on April 21, 1890, what was called the Religious Conference. On this Conference every church and chapel in Newcastle and Gateshead has a right to be represented by three members. The Vicar of Newcastle was elected chairman, and the Conference contained representatives of Churchmen, Roman Catholics, Nonconformists, Jews, and Positivists. The Conference began its labours by organising a demonstration against gambling and betting, then it discussed the question of prostitution, and in the following year held a demonstration on the subject of temperance. The defect of this organisation was, that it was academic rather than executive, and confined itself to making occasional demonstrations. It did not attempt to undertake the duties of the Civic Church.

A similar organisation on almost identical lines was established at Liverpool, and with almost the same results.

In March, 1891, a Conference held in connection with the Association of Helpers at Bradford gave a stimulus to the idea of federated action.

The first Civic Centre to be formally constituted was at Glasgow. A Conference, presided over by the Lord Provost, was summoned by the Presbytery of the Established Church, and attended by representatives of all the other churches, and of many public and private institutions. It was decided to form a Social Questions Conference, which was publicly launched by Lord Rosebery, May 13, 1892. The following public bodies are represented on this Conference:—The Presbyteries of the Established, Free and United Presbyterian Churches; the Episcopal Church; three parochial boards; Merchants' House; Trades' House; the Landlords' Association; the House Factors' Association; the Trades' Council; the Charity Organisation Society; the Social Union; and the Ruskin Society. The following subjects were submitted for discussion in the order of urgency:—

1. The organisation of labour centres where work may be provided for all who are willing to work.
2. The housing of the poor and practical suggestions for the improvement of their dwellings.
3. How to provide rational and pleasant recreation for the citizens.
4. The condition of the class guilty of minor offences in relation to short terms of imprisonment.
5. How to put down vagrancy and rescue the children of vagrants.

Very useful and valuable reports were drawn up under these heads, and the Conference undertook last winter to organise popular concerts on a large scale.

The first Civic Centre to be constituted in England, and the only Civic Centre which calls itself by that name, was established at Brighton. The formation of this Centre dates from November 29th, 1891. It is constituted by representatives from the churches, chapels, trade unions, co-operative societies, friendly societies, and other organisations. Mr. George Jacob Holyoake is one

of the vice-presidents of the Brighton Civic Centre. The objects of the Centre were thus defined:—

1. Decrease of public-houses and enforcement of the laws concerning the liquor traffic.
2. Enforcement of the law against gambling.
3. Better lighting of back streets and slums.
4. Improved dwellings of artisans.
5. Public baths and washhouses.
6. Increased technical and moral education.
7. Shorter hours of labour and seats for shop assistants.
8. Free news-rooms.
9. Gymnasiums and swimming baths for boys and girls.
10. Open spaces and playgrounds for children.
11. Election of suitable persons for public bodies.
12. Strengthening the hands of the Vigilance Committee.
13. To secure shelters for flymen.

The minimum subscription is fixed at a shilling. The Committee meets once a month. It has been very active, and has brought constant pressure to bear upon the Town Council in the right direction. Mr. Holyoake, who is one of the oldest veterans in the work of social reform, recently remarked that he had never known any society that had made such rapid, such solid progress as the Brighton Civic Centre.

A Civic Centre was constituted at Cardiff on May 13, 1892, its object being declared to be to promote the social and moral well-being of the community. Its constitution defined its members as consisting of original sympathisers, ministers of religion, and elected members. A permanent committee of women only dealt with women's questions. The council meets quarterly. Its chief work has been the institution of dinners for starving children during the winter.

Conferences and public meetings were held to discuss the proposed Civic Church at Walsall, Wolverhampton, Swansea, Ipswich, Burnley, Bristol, and Middlesbrough, but owing to local causes the movement in these places did not pass beyond the initial stage of appointing a committee to consider and report.

The most notable advance in the direction of the Civic Church has been made at Manchester. The Social Questions Union was formally constituted on November 29, 1892. The Bishop is the President. Its members consist of any persons desirous of promoting the objects of the Union, who subscribe not less than one shilling a year to its funds; but their nominations must be approved by the Council. The objects of the Union were thus defined:—

To unite members of the various Christian communities and others, for the purpose of studying and taking united action upon questions affecting the moral and social well-being of the community, such as drunkenness, gambling, social impurity, and the condition of the people, and for the promotion of purer and happier conditions of social life generally.

The means by which these objects were to be obtained were thus defined:—

- (a) By obtaining all necessary information.
- (b) By informing and developing public opinion.
- (c) By putting existing social laws into operation, and promoting fresh legislation.
- (d) By co-operating with existing social organisations, and, if need be, initiating others.

The following committees were appointed:—(1) Temperance. (2) Gambling. (3) Social Purity. (4) Educational and Recreative. (5) Labour, and (6) Conditions of Home Life. The council meets once a quarter, and the reports of the committees show that most useful work has been done.

Another useful Civic Centre has been established at Rochdale. It is established on much the same lines as that in Manchester, but the Standing Committees are as follows:—(1) Housing of the Poor. (2) Police Court Mission. (3) Temperance. (4) Recreation. (5) Smoke Abatement. The President is the Mayor, and the Centre is working in hearty co-operation with the Town Council.

In Edinburgh the excellent Association for Improving the Condition of the Poor has for years anticipated several of the features of the Civic Church. But at the opening of this year an attempt was made to convert it into a Civic Centre. The hearty co-operation of the police and the city authorities was secured, but as yet the work is carried on on the old lines.

In the Old Swan, Liverpool, the Civic Church movement has led to the opening of a social centre in the disused police-station. An attempt to establish a similar social centre at Aintree, Liverpool, failed, owing to the indisposition of the local churches to respond to the generous offer of Mr. Hartley.

These form, so far as I am aware, all the successful attempts that have been made to constitute working Civic Centres on lines broader than that of Established or Free Churches.

The movement, however, has led to considerable activity in the direction of federation among the Free Churches. At Walsall, for instance, the attempt to found a Civic Centre broke down owing to differences about Disestablishment, but a Nonconformist Council sprang from the ruins of the Civic Centre.

At Swansea the proposal to establish a Civic Centre resulted in the formation of a Christian Council, in which Churchmen and Dissenters met, but which did not include either Catholics, Unitarians, or Jews.

In London a Nonconformist Council has been in existence for a year or two. It issued a manifesto on the eve of the County Council Election, and meets periodically for the consideration of questions of public importance.

Birmingham, in February, 1893, decided to constitute a Nonconformist Council for the united consideration of moral, social, and religious questions. The executive committee is composed of four ministers and four laymen from the Wesleys, Congregationalists, and Baptists, and one each from the Friends, Presbyterians, Primitive Methodists, United Methodists, New Connexion, and the Salvation Army. The Council is considering the taking of a religious census, and has held an important conference on the subject of juvenile prostitution.

There have been many Nonconformist Councils formed in other towns, but so far the movement has chiefly been confined to the Free Churches, with the exceptions noted above.

I conclude this hasty survey with a brief reference to the Council of Churches in Victoria, which was constituted in September, 1892, by the representatives of the Orthodox Protestant Churches. Its object is defined as that of giving opportunity for consultation and co-operation on matters affecting the religious, moral, and social interests of the community.

HOUSE-TO-HOUSE VISITATION.

THE Rev. Thomas Law, of Bradford, brought before the attention of the Reunion Conferences at Lucerne the fact that the most practical measure of reunion that had taken place in recent years had been the union of the Nonconformist Churches in certain large towns. In Bradford, Halifax, Birmingham, and Leeds, the Nonconformists have united for the purpose of making a thorough survey of the whole of the town in order to ascertain the extent to which the population attended church or chapel, and the children the Sunday-schools. Mr. Law gave a very interesting account of the house-to-house visitation which had taken place in Bradford. In that town all the Nonconformist bodies united, including the Unitarians. Every house was visited, and as a result the committee, which constituted a sort of Federal Centre so far as the Nonconformists were concerned, found that those who professed unbelief were very few and those who were indifferent were very many. They also found that both the publicans and the municipal employees complained that the nature of their vocations rendered it impossible for them to attend church. As the result of this visitation, a Nonconformist parochial system was established, each church being held responsible for the spiritual oversight of a certain number of houses in its vicinity.

In other towns the Unitarians have not been permitted to take part in the visitation. This limitation was defended by Mr. Price Hughes on the ground that while it was perfectly legitimate to accept the co-operation of the Unitarians in works of charity and philanthropy, it was not possible to accept that co-operation when the task in hand was such distinctly spiritual work as securing attendance at places of worship. This objection,

which was very strongly held by the Wesleys, points to the desirability of eliminating from the objects of the house-to-house visitation anything that can be regarded as distinctively spiritual in this sense. At present, however, this is the first object and starting-point of the whole movement.

A house-to-house visitation has been made during last month in Leeds, where the effort has at least evoked an excellent spirit among the religious communities which have taken it up. What is to be hoped is that when the enumerators have finished their task the representative committee which has directed the visitation will take serious counsel as to the best way of remedying the evils which this census has brought to light. It is tolerably certain that any attempt to deal with them upon any basis less wide than the co-operation of all the men of goodwill in the whole town will not succeed. Not even the combined force of evangelical Nonconformity is sufficient, and hence it is possible that before long out of this movement may spring up Federal Centres which will form that much desired counterpart to the Town Council.

The chairman of that Centre, if he is adequately supported, will become the Angel of the town in which he exercises his functions, and it would not be surprising if we were to see the reunion of Christendom brought about by this revival of a real episcopate. Although in many cases the bishop or chairman of the Federal Centre would not be an ecclesiastic, and in some cases not even a professing Christian, he would have to be, what is much more important, a Christian in deed if not in word, and, as supervisor of all the churches and agencies for doing good, he would undoubtedly be in the true apostolic succession.

"ONLY A PENNY!"—A PRACTICAL SUGGESTION.

FOR some time it has been evident that the original conception of the Helpers' Association was too narrow. It has brought me into helpful contact with many valuable workers in various parts of the country. But, in the first place, those who are willing to help and are enrolled as Helpers find themselves in a position of isolation, and they do not know how many there may be who sympathise with them in their immediate neighbourhood. Secondly, many of them being poor men and women were not able to carry out any work that required any expenditure on their part. In the third place, the Association made no provision for those who wished to subscribe or those who were willing to enrol themselves, as ready to co-operate in case anything required to be done in the neighbourhood in which they lived. The work of the Helpers' Association has always been from the first to promote the union of those who love for the service of those who suffer, and it has taken as one of its first objects the humanising of the workhouses. Even this required money as well as time, and many who were in hearty sympathy with the object could not undertake the duty of Helper. Pondering these things in my mind, it occurred to me, when in Lucerne, that the time had arrived when it might be possible to establish a wider association upon a broader basis. On the last Sunday of the Reunion Conferences at Lucerne, I availed myself of the opportunity of setting forth the result of my cogitations to an open air meeting held under the trees in the grounds of Madame Merle D'Aubigné at the Gutsch. It was a beautiful Sunday afternoon, and representatives of both England and America, and of many sections of the Christian Church, were present at the closing meeting. After a preliminary exposition, chiefly autobiographical in its character, explaining what seemed to me to be the scriptural foundation of the Civic Church or Federal Centre, I spoke as follows:—

THE NEED FOR ORGANISATION.

I want to lay a practical proposal before you. It may not come to anything. No one can tell how many of the hundreds and thousands of acorns which fall from an oak will spring up and take root. I am going to plant a small acorn; I do not know if it will grow up. What I wish to ask you is, whether we could not discover some method which would enable each individual in the land to feel that he or she was being enabled to help on the great secular works of righteousness and mercy and justice and peace which so much need to be attended to? There have been several societies founded in the United States for this purpose which have had a great success. There has been no corresponding society founded in England. The societies to which I more particularly refer are Christian Endeavour Society, the Society of the King's Daughters, the Lend-a-hand Society, and some others. Do you think that there is room among all our multifarious societies for one, a National Civic Society, which would be as general as the Christian Endeavour Society, but which would not be limited by a sectarian title, and which would take as its object the doing of the six things which our Lord says will be the tests at the Day of Judgment?

WHY NOT A PENNY FELLOWSHIP?

The first thing we should have to settle would be its name. Mr. Hughes proposes that it should be called a Fellowship. I like the word fellow, because it is neutral. It is one of those words, of which we possess so few, which signifies either she or he. So does comrade, so does member, and so does fellow-servant. But on the whole I prefer fellow and fellowship. But instead of calling it a Civic Fellowship, I should like to have a name which would be a little more distinctive. A Civic Fellow! What is a Civic Fellow? I therefore propose to call the suggested association—if it is ever heard of again after this afternoon—"The Penny Fellowship," and I should like the badge of my association to be a penny, or if a penny be too large to hang on a watchchain we might substitute for it—in honour of the country in which we are holding this meeting—a tene entime piece. This is the reason why I propose the penny.

ONLY A CIGARETTE A DAY.

The time has gone past for declamation, and the time has come for organisation. We are all pretty well agreed about this, but how many of us are there that are agreed? How many of us in England, Scotland, Ireland, and America—for we speak particularly of the English-speaking peoples—are sufficiently in earnest to give up the cost of a cigarette a day for a systematic effort to do these secular works of mercy more generally and concertedly than has yet been done? Supposing that you pay the cost of a cigarette a day into the Fellowship funds, and that 100,000 persons did the same—do you know that the Fellowship would have an income of £150,000, which is five per cent. on three millions sterling? That is not available at present, but it is not for the want of the will, but for want of organisation. I cannot doubt that there are 100,000 persons who would not grudge the cost of a cigarette a day if they saw a chance of doing any good with it.

IF NOT PER DAY THEN PER WEEK.

The first objection, of course, comes from the people who are already pretty well milked dry by the perpetual and incessant appeals of their own charities and churches, until they shrug their shoulders and say "A penny a day: that is sevenpence a week," and so on. I don't know if any of you have ever learned to milk cows, but if you have you will know that if you don't strip a cow very dry she will go off her milk; and I have found that as a rule the more you make people give the more they are willing to give. But I do not propose to strip these good people of more than a penny a day, or I would even allow those who could not afford more to pay a penny a week. But it is the penny which is the distinctive thing.

WHO SHOULD BE FELLOWS?

But who would be eligible to subscribe the pennies? I propose that the Fellowship should be an association of all who love for the service of all who suffer. I would not limit it further than that. I do not ask him anything as to his creed; so long as he loves and subscribes his penny he is eligible for the Fellowship.

WHAT SHOULD THEY DO?

But you say how would they serve those who suffer? I would take the six heads which are Christ's tests on the last day. There are hungry people and thirsty people, and strangers, naked people, sick people, and people in prisons. I should divide those into the six categories, and I should say that the work of this Fellowship is to promote the union of all those who are trying to alleviate some of these miseries in their locality for the service of all who suffer. Hunger, thirst, hospitality to the stranger, clothing the naked, caring for the sick and visiting the prisoner. But you say, "Oh, people do that already." Some do, some do not. Take feeding the hungry, for instance. I think that the best practical method of working for the hungry is to throw more Christian zeal and energy into the election of our Boards of Guardians,

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and to constantly appeal to the churches and other societies to get your best people to serve on the Boards and to act as visitors to the workhouse.

THE WORKHOUSE TEST.

I think that if England were to stand before the Judgment Seat to-morrow she would be asked more about her workhouses than as to the state of her churches and chapels. Here in our midst are gathered together a certain number of people who are very wretched and very miserable, many of whom are dwindling down to death, and will only leave those walls when they are carried to a pauper's grave. Could there be a position which ought to appeal more to all who bear the Christian name? But I believe that I am under the mark in saying that there does not exist a workhouse in any of our large towns in which there are sufficient visitors to afford all the patients five minutes' talk with one human being in the course of the week. I ciphered it out when I was in Manchester, with the master of the workhouse there. Merely to give the patients there five minutes' talk in the week would require more visitors than the churches and chapels of Manchester were capable of supplying. Let us define under each of these six heads what could be done.

I.—I WAS HUNGRY, AND YE FED ME.

For instance, in the feeding of the hungry, the first thing to do is to get to know who your Poor Law Guardian is. Of course we are hoping that the whole of the Poor Law administration will be redistributed, so that every one will know who his guardian is; but at present it is one of the most difficult things. Have you ever thought of the dumb pathos of the lists which are regularly nailed to church or chapel door to make public the names of those who have been nominated or of those who are eligible to vote for the guardians? It seems to be a mute appeal from the State to the Church, saying to every one of us, "Could you not get the best people elected?" Then there is the question of volunteering to visit and of showing a little kindly sympathy to the poor old people. I will give you one example from the letter which I have received from my sister. She writes describing the exquisite enjoyment afforded to some old people in Wandsworth Workhouse by a day in the park and tea at a gentleman's house. Now imagine that kind of thing done, not merely once or twice, but as a regular branch of church work. Do you not think that there would come a little of the joy of life into these people's hearts? You do not know what a workhouse is like until you have been inside one.

THE GOSPEL OF GOSSIP.

If a person came to me and asked me to advise him as to what he could do for the poor in the workhouse, I should not say, read the Bible to them, or read a sermon or distribute tracts, but—do not misunderstand me—go and "have a crack" with them. They are practically prisoners; many of them will not leave their beds until they die, and a kindly, genial person who would come in and have a talk would be one of the greatest blessings they could have. I was taught that lesson when I was only a few years old. I used to go and read to an old woman in a bye-street at Howdon. I did not like it; but my mother laid it on my soul, and so I used to read to her from the Bible and the *Appeal*. One day I remember, when I had finished reading, the old woman heaved a great sigh of relief, and said, "That's done! Now we will have a crack!" It taught me a lesson I have never forgotten. If you were to be put on a diet of tracts you would soon have indigestion. It is all very well to take a tract now and then, as a piece of the great outside world. Then it may be a spice. But you cannot dine off mustard altogether.

II.—I WAS THIRSTY, AND YE GAVE ME DRINK.

So much for hunger. Now about drink. The first thing to get to know is to ascertain where the ordinary person has a chance of getting a drink outside the public-house. At one time, in England in many places, a man would have had to walk a long way in order to get a drink of water. I have heard people groaning over the working-man. "Why does he

go to the public-house to get a drink?" they ask. The answer is easy. If the man has to walk half-a-mile to get a drink of water, it is very natural that he should go to the public-house which is close at hand. But it is not only water, for a man cannot drink only water alone; he requires something else occasionally. Now I think that I should begin to believe that the Christian Church has taken this matter to heart when in every town there is one good Temperance tavern or coffee-palace for every ten intemperance taverns that exist. But you say this is all material, this is all carnal. Well, gentlemen, we all unfortunately have stomachs, and I must say this, that you must all remember the time when out walking or bicycling in the country, that you would rather have seen a public-house than the most splendid cathedral in Christendom. Thirst is an imperious tyrant; you cannot argue with it. You must drink, and the ministering to this simple elementary need of mankind ought not to be left to the publican.

III.—I WAS A STRANGER, AND YE TOOK ME IN.

Now as regards hospitality. All of us here probably are in families; but there is a state of things which is enough to make a man, and still more a woman, feel as if they would like to curse God and die; and that is when they are living in a whole cityful of people there is no man or woman to speak to them or to whom they can speak. I believe that our Sunday-schools and our choirs have been more blessed as affording an opportunity for introducing people to each other than even they have been in teaching the Bible or in improving the singing. We often forget what a blessed matrimonial agency the Sunday-school has been. If two young men come up from the country, and one belongs to any organised form of Christianity and is sufficiently keen to go into the Sunday-school or the choir, that young man will soon have made friends on all sides, and will be rooted in human surroundings. But the other one, who never goes to the Sunday-school or into the choir, often the only girl to whom he can speak is the barmaid or a girl of the town. When the Bradford House to House Visitation took place, one of the people visited said he never went to chapel or church. When asked the reason, he said: "I went to church for six months, and nobody spoke to me during the whole time." Those who dispense fire-water would never have let that man come in and go out without shaking hands with him. That kind of thing is left to those who dispense the Water of Life. What we must do is to minister to the craving wants of human nature. Just consider what a desolate place London is for young girls and young fellows, and you will see what need there is to have a place, well lighted and well warmed, in which they could meet each other in friendly social intercourse.

IV.—NAKED, AND YE CLOTHED ME.

Then there is the question of clothing the naked. In Edinburgh the Society for Improving the Condition of the Poor and the police have clothed all the ragged and shoeless children that were to be found in the streets of the town. My friend Mr. Waugh thinks that the Edinburgh people are acting on wrong principles. But supposing our Lord Jesus should look down and see all the little ragged children running about the streets of Glasgow and Liverpool, and then look at Edinburgh and see all the children well and warmly clothed, I think it would take a good deal of arguing to convince Him that Glasgow and Liverpool were acting on more correct principles than Edinburgh. I am glad to see that they are introducing the same system into Birmingham. That is only a simple thing, and there is nothing original about it. But we want to get all the best things that already exist adopted everywhere.

V.—SICK, AND YE VISITED ME.

Then in the visiting the sick. That is recognised as such a common duty that it has been handed over to the Scripture reader or to some other kind person. It has become professional. If every church and chapel were to know all those who were sick, and invite any of its members to pay them friendly calls in order to show their interest in them and cheer their spirits, I think it would do a great deal of good. Of

course, I do not propose that you should let loose a rampant mob of churchmen and churchwomen upon a scarlet fever patient, but a good deal might be done short of that.

VI.—IN PRISON, AND YE CAME UNTO ME.

Then again as to prisons. They are fortunately not so numerous as they used to be in the olden times. But there are great difficulties, I am sorry to say, in visiting prisons. It is one of those things from which I am debarred, for no one who has been inside a gaol as a prisoner is allowed to visit them afterwards. But if ever you had had the good luck to have been in prison you would sympathise with the poor fellows who are there.

What I propose is that the Penny Fellowship should take united action in their own localities to do these six things. Do you think it is worth while trying?

A QUESTION BY COUNT TOLSTOI.

I was much impressed with one thing when I was staying with Count Tolstoi. One summer afternoon we had a long walk from his country seat towards the railway. When we reached it we found a gang of navvies getting their tea or something to eat in the afternoon. They were sitting outside their huts, and very miserable huts they were. They were only holes dug out of the hillside, with a few sleepers for a doorway, and in these huts these fellows slept. After Tolstoi had read them one of his little apologies, to which they listened attentively, one of them came up to him and said: "Do you think we could have a little straw to lie on?" "I will send you some straw at once," he answered. He walked for a hundred yards, muttering to himself, "On the bare earth! on the bare earth!" Then he turned to me and said, "You call yourself a Christian?" I replied, "Yes." "Where are you going to sleep to-night? You are going to sleep on a feather bed? How dare you sleep on a feather bed when these poor fellows have not a straw to sleep on! Do you think that Christ would have done so?"

WASTED WEALTH.

But his saying, although I do not accept it in its entirety, represents a great truth. Many of us who have been blessed with this world's gifts could minister a great deal more than we do at present to those who have them not, without impoverishing ourselves in the least or adding a penny to the cost of our living. I think there are many ways in which we could minister to our brothers without impoverishing ourselves. Every now and then I have an inclination—I do not know whether you would call it a temptation of the devil or an inspiration from on high—to give up everything and go and live in the slums. I have often thought that if I had been alone in the world I would have done it, but I have never seen my way to carrying it out. I am quite sure that I might have made greater use of the things with which I have been favoured than what I have done.

I.—BOOKS.

Take, for instance, books. Dr. Spence Watson, Chairman of the Newcastle Liberal Association, wrote to me once, saying, "When I get a good book I feel that it is a kind of sin to let it remain upon my bookshelves unused." You say, but books don't come back again. Well, suppose they don't; some do. Of course I do not ask you to send round your family Bible, or any book that you are constantly using in your daily work; but a book, which after you have read it, would remain upon your bookshelves unused, do you not think you might send it round? It might be announced in every church and chapel that if any young man or woman had no interesting books to read, Mr. So-and-So would communicate with those members of the congregation who have libraries, and by this means the whole of the libraries of the Christians of the place might be made useful to every one.

II.—CARRIAGES.

There is another thing which weighs upon me. That is a question for those who have horses and carriages. The principle to which I want to call your attention is this. There is a church in America which has a well-to-do congregation. They have a list at the church of all the people who have carriages and are willing to allow them to be used for the ailing and the sick. There are difficulties in the way of course. I would not like to trust my poor pony with every one who came to take her out for a drive. But it could be arranged. There are people who can drive. But how often our horses stand in the stable, sometimes week in and week out, without being used more than half an hour a day! People who keep carriages send their horses out to exercise them whether the carriage be empty or full. Why could not such persons be in communication with the churches and chapels in the neighbourhood, so that any sick or ailing person could have a drive? It would give an immense amount of pleasure.

III.—BICYCLES.

Take another question, and that is the question of bicycles. I have a couple of bicycles standing in my coachhouse at Wimbledon. I feel sadly that these bicycles are doing no good at present. How many young fellows in Wimbledon would be only too glad to have a ride on them! But there they stand, useless to any one. I can assure you these bicycles weigh a great deal heavier on my conscience than any of the heresies which were charged against me last week at the Conference.

IV.—GARDENS AND GROUNDS.

Then there are grounds. I have not a large garden, only about an acre. I cannot help feeling that we do not use that garden as much as Jesus Christ would have used it if He had been in my place. I think that there are many people to whom it would be a very great boon to sit underneath the trees. You can say they might go on to the common. But it is not the same thing.

V.—HOUSES.

Then again there is the question of the house. How many of us have houses which are comfortable, pleasant, and bright, and how many there are of those whom we know, educated people, gentlemanly people and ladylike people, to whom an opportunity of living in a house like that, while we are away from it, would be a very God-send! "Ah!" you say, "I do not dare to let them be in the house while I am away from it." But often those same people let their houses to total strangers. Do you not think we could do more in that direction? I maintain that all these things could be done. I think that if 100,000 persons in England would undertake to do these things, or some of these things, there would be a great deal more sweetness and love in England at the end of the year.

THE FELLOWSHIP FUND.

I think also there would be available a great fund for good works. I would expend the fund in many ways. I will only mention one small matter. I would use part of that fund for the endowment of charwomen. I think the endowment of charwomen would remove a great obstacle out of the way of a great deal of good work. Whenever you propose to use any church or any school-room for a secular service, people say, "Oh, they will make the place so dirty, we will have to pay the woman." That is only a very little thing. There are thousands of other things.

LOCAL FUNDS.

I should propose that the Fellows should be organised in towns and counties so that the funds which were raised in one district should also be spent in that district. If 100,000 persons gave the cost of a cigarette a day there would be a fund of £150,000 to do that work. I may be very optimist, but I cannot help thinking it possible that we may yet succeed in raising up among all our churches and chapels 100,000 penny-a-day Fellows!

THE LANTERN AND THE PULPIT.

AN ENCOURAGING REPORT FROM AMERICA.

At the Photographic Congress in America, the Rev. W. A. Patten, of Illinois, read a paper concerning the camera and the pulpit, in which he said several things which are worth while quoting here, for the encouragement of those who are somewhat timidly beginning to invoke the aid of what Dr. Patten calls "the servant of God, to render vivid and clear spiritual truth":—

The camera has received a hearty welcome into the studio, the manufactory, the school-room, the lodge-room. It has also received a like welcome in recent years into the church. Religion has its basis in history. It expresses its symbols in art. The earliest forms of architecture, as well as the highest expressions of art are religious in their motive. The temple became the repository of all that was most glorious in sculpture and painting. The history of the religions of mankind cannot well be studied without a knowledge of the monuments of past civilisations.

In recent years there has been a great advance in the study of archaeology. Here the camera has come in as a large factor.

In the teaching of the life and history of the church the pulpit cannot do without the camera. Christian art and archaeology go hand in hand. The inscriptions are best copied now by the camera. Many places there are where the use of the squeeze paper and brush are indispensable, but in most instances photography saves labour and accurately preserves the record. The work done by the Palestine Exploration Fund and the Egyptian Exploration Fund within the past twenty-five years has brought to light a vast lot of material whose richness and importance as contributions to the study of the religious life of these countries is simply inestimable. Thus the study of the Christian evidences from the standpoint of archaeology, the study of the religions of antiquity as preserved in their monuments, the study of the developments of Christian art as found in the catacombs and elsewhere, is rendered possible and exceedingly valuable by the rich fruits of the camera.

The Christian missionary to foreign fields now goes to his work armed with his camera and optical lantern. To reproduce a map, to illustrate the life of our Lord or the journey of his apostles, to bring before the people the manners and customs of Bible lands, the beam of light as a swift-winged messenger comes to his aid. In studying recently the book of Nehemiah and his great reform, during which he built up the dismantled walls of Jerusalem, discussion turned upon the course of the walls and the general topography of the city. From views taken on the spot with my own camera a few months ago it became possible to illustrate the subject in such a manner as to invest it with the utmost reality and vividness.

In the ordinary ministrations of the pulpit the camera is coming to be recognised. Under certain circumstances and on given occasions the use of the screen projection is assuredly a powerful adjunct. Its use may, of course, degenerate into a mere spectacular performance which is only a common show; but in proper hands beneficent and lasting results must certainly follow. A pastor in England affirms that through one of his illustrated sermons, delivered at various places, over three hundred persons had been roused to lead a better life. The illustrated sermon may have as real dignity and effectiveness as the illustrated volume, and be more impressive because of the added element of personality.

The existence in England of what is called the "lantern service" is well known. Illustrated themes are published and slides are borrowed. In this country the interest in this kind of work has greatly augmented within the last ten years. Some of our churches are now provided with apparatus for this purpose. One church recently built in Chicago has a laboratory for the manufacture of the glasses, and the pastor, who, it is needless to say, is a thoroughly live man, has great success in presenting the truth thus illustrated to his people. Another church, in Minneapolis, I believe, is provided with a screen,

lantern, etc., all at the control of the pastor by means of electric communications. If he desires while preaching to illustrate his subject, he may by pressing the respective buttons unroll the screen, turn out the lights, and signal the operator for the picture. What is more, in many of our theological schools may be found a complete optical outfit for the purpose of teaching Christian art, architecture, paleography, and the latest results in exploration and discovery in Bible lands.

All this serves to illustrate the statement that "science is the handmaid of religion," and none are so ready to acknowledge this as the Christian teachers. Many clergymen are expert amateur photographers, and are finding the camera a valuable adjunct in their work. It must not be understood that the illustrated sermon is in any sense to supersede the ordinary service of the church, but to find its place in specific lines, as above indicated. The church is more and more to use the camera—(1) to teach Christian art and archaeology; (2) in work in the foreign mission fields; (3) in the Sunday-school and normal work; (4) in special services to children; (5) in evangelistic services among the masses; (6) in providing a high class of instruction along the line of art and history.

A Girls' Seaside Camp.

LADY FLORENCE DIXIE describes in the *Modera Review* for this month an experiment which she made last year that might well be imitated elsewhere. A friend having given her £100 to be spent as she thought best among the poor, she decided to establish a seaside camp for girls. She hired three large bell tents and two marquees, besides some smaller square tents for use in bathing. A friend lent her his park, and supplied four boats for the use of the girls, each having a stout old fisherman in command. She then selected a uniform, a blue flannel jacket and scarlet knickerbockers and a straw hat. The wives of the fishermen looked after the girls, thirty of whom were soon established at the camp. The result was entirely successful; the girls stayed there for three weeks, and bathed, rowed, went picnics and generally romped round, doing all the duties of the camp, fetching and carrying wood and water and everything else. Lady Florence is very anxious to establish a permanent seaside camp for girls where the slave girls of London might have three weeks' outing every year.

The November Elections.

BEFORE the next number of THE REVIEW OF REVIEWS appears, the November elections will be over. I hope that our Helpers, and all those who sympathise with the general objects of THE REVIEW OF REVIEWS, will take care to impress upon any of the candidates who appeal for their suffrages the importance of providing adequate open spaces, parks, and playgrounds for the children of the towns where such open spaces do not at present exist. It would be also well, when mooting this subject, to suggest the advisability of establishing swings and gymnastic apparatus. A good deal may be done by judicious pressure exercised just before the election, and every citizen is responsible for using or neglecting to use the influence which an election brings within his reach. Any Helper who wishes to go into this question more thoroughly will find much useful information in the tenth annual report of the Metropolitan Public Gardens' Association, of 83, Lancaster Gate, London.

THE REUNION OF CHRISTENDOM.

THE Lucerne Conferences on the Reunion of Christendom have not terminated, as did those at Grindelwald without placing on record some tangible, practical declaration as to the end in view, and the best way thither. The Rev. Dr. Lunn, who has most wisely accepted an invitation to enter the Methodist Episcopal Church of America, has reason to congratulate himself upon the signatures which he has obtained to the following declaration:—

For many years the Home Reunion Society and the Christian Conference have been preparing the way for a more public discussion of the manifold divisions which impair the efficiency of the Church of Christ in English-speaking lands.

During the summer of 1892 a series of Conferences for this purpose was held at Grindelwald, attended by representatives of the most diverse schools of theological thought and ecclesiastical polity. Similar gatherings have been held during the present summer in Lucerne.

After long and careful consideration it has been decided to draw up a respectful address to all Christian men and women embodying suggestions which have resulted from the discussions of the Reunion Conference, and that this address should be signed by representatives of different Churches.

The propositions are as follows:—

I. The representatives of all branches of the Christian Church who were present at Grindelwald or Lucerne being agreed in believing that to preach Christ and Him crucified as the Divine Saviour of the world is the first duty of the Church and the Divinely appointed plan for the salvation of the world, were further convinced that this common end can be best attained by extending as much as possible the united action and the brotherly co-operation which already exist between branches of the Church on all subjects upon which they are agreed.

II. As a means of promoting such united action they would respectfully call the attention of Christian men everywhere to the following suggestions:

1. That the practice be adopted of setting apart one Sunday in the year for special services for the promotion of Christian unity, and that this practice be accompanied by

(a) An interchange of pulpits as far as it is practicable;

(b) The united attendance of all believers within any given district at Holy Communion;

(c) The delivery on the part of Christian ministers of at least one sermon in the year, calling attention to the good works of some other branch of the Church than their own, especially those whose many excellences are obscured from the observations of their fellow Christians by the prejudice and suspicion engendered by centuries of strife.

2. The representatives of the various branches of the Christian Church in any given locality might unite as they have united in such cities as Glasgow and Manchester to form a Social Union for the purpose of taking concerted and collective action for the promotion of those more social, philanthropic, and public objects of Christian endeavour, which can be most effectively dealt with by the co-operation of all Christians within any given area.

3. The examples of the various Missionary Societies in the Mission field might be followed with advantage at home in two respects.

(a) In the practice of a periodical conference between all Christian ministers in a district for purposes of counsel and encouragement, and

(b) In a concerted agreement between the representatives of the various denominations to discourage, in the face of the existing spiritual destitution of many districts, the waste of effort in overlapping of Christian agencies in districts already oversupplied with places of worship, and to promote wherever possible the concentration of Christian effort in strong organisations instead of frittering it away in the creation of weak societies.

EPISCOPALIAN:

J. J. S. Worcester.
S. A. Barnett.
F. W. Farrar.
W. H. Fremantle.
J. B. Heard.
J. J. Lias.
H. Kingsmill Moore.
H. C. G. Moule.
H. W. Webb-Peploe.

PRESBYTERIAN:

A. B. Bruce.
T. M. Lindsay.

CONGREGATIONAL:

Chas. A. Berry.
Alfred Cave.
W. J. Dawson.
A. Duff.
R. F. Horton.
Alex. Mackinnal.
Norman H. Smith.
F. Herbert Stead.
W. T. Stead.
R. Wardlaw Thompson.
Benjamin Waugh.

BAPTIST:

John Clifford.
Richard Glover.
Charles Williams.

METHODIST:

F. W. Bourne.
Percy W. Bunting.
H. Price Hughes.
J. Scott Lidgett.
Henry S. Lunn.
W. F. Moulton.
Mark Guy Pearse.

Whit-Sunday, 1894, is recommended, where convenient, for the first "Reunion Sunday."

Here, at least, is something practical. Let those who believe in Reunion take these counsels to heart, and endeavour to give effect to them, each in their own district. Then something will at last get itself accomplished.

THE "CORRESPONDENCE CHURCH."

THE brief article published last month calling attention to the suggestion made by the Rev. Standen Holden in the *Daily Chronicle* as to the advantages that might accrue from the establishment of the Correspondence Church, has led to several communications being addressed to me. The writers for the most part cordially concur with the idea, and suggest various methods by which such a Church might be got into being. It seems to me that it would naturally be developed out of the fellowship which I suggested at Lucerne in the speech reported in the preceding pages. The members of that Penny Fellowship Society would form the natural basis for such a Church. I use the word Church in the sense in which it was used by Mr. Holden, who, by the bye, is a clergyman of the Church of England—that is to say, as an Association of men and women who are willing to help each other by mutual counsel. It is a practical attempt to realise the idea of fellowship which lay at the basis of the Christian Church. Mrs. Nolan Slaney, who some time ago organised the Catholic Letter Guild, and who is now, I am glad to say, assisting me in this department of the Review, assures me that her experience in working the Letter Guild, convinces her that not only is there a great need for such an organisation, but that it is perfectly practicable, and could be carried out without much difficulty. It is obvious that it would be much more efficiently carried out if it formed a branch of a daily paper; and in our Christmas Number I discuss at some length the way in which this department might be worked in connection with the Fellowship. I will not, therefore, at present, go further into the subject, beyond printing a few of the letters which I have received, and which certainly cover a tolerably wide range of suggestion:—

The Rev. Standen Holden, with whom the suggestion originally emanated, writes from Belstone, Redhill:—

We want at once a correspondence centre, and as many good front rank men of all opinions and creeds—able to counsel and able to help—to read up all the professions, as can be got. Some one too to read up the correspondence, circulate the matter into their various and requisite channels, and generally to organise and scheme for its widest publicity, scope, and constituency. He should be in touch with the London and Provincial Press, and keep all papers in employment for the service of the constituency. He should organise all over the country lectures and rendezvous, conversations, debates, etc., for the discussion, propagation, and ventilation of such subjects and principles as are for the good of the individual, municipality, and nation. The chief vehicle employed will be the penny post, and the press, daily and periodical. Such a scheme has been floating in my mind for years. I have watched, and joined even, various movements in hopes of seeing my ideal realised. But hitherto nothing precisely as I think is needed has been developed. I really do think and hope the greatest things from this. I do trust you are pushing the idea into corporate shape.

AN OFFER OF HELP.

Mr. C. E. Trower, writing from 1, Carlton Terrace, Redhill, says:—

I think the idea of a "Correspondence Church" a capital one, and if carried out it may be of great help to those who stand in need. I should like to suggest that the greater privacy the more likelihood of the advice being asked for, could it be arranged so that the one giving advice should not know to whom he is giving it. If a central office were established, this might, I think, be managed by each correspondent giving in a *nom de plume* to be registered, together with his

own name and address; he could then write the letter under the *nom de plume* and send it to the office, or direct to the one who was willing to give help, and who could then send to the office an answer addressed to the *nom de plume* given in the letter; the clerk, or one in charge, could add the proper name and address from his register and post on the letter. I should be very glad to see this put into working order. If a central office for the receipt and despatch of letters should be wanted I should be quite willing to give my services, provided the postage could be arranged for.

FROM A MATRIMONIAL POINT OF VIEW.

A Bachelor, Munchester, suggests that the Correspondence Church might be used for matrimonial purposes. He says:—

At no time in the history of our Christian Churches has more effort been put forth on behalf of our young men and maidens than to-day. And yet in that, which, next to the acceptance of salvation, is the most important step in life—the choice of wife and of husband—we are left as a vessel without a helmsman. And the result is, of course, shipwreck. "Marriage is an ordinance of God," wrote Taylor, but its right use is in our own hands. And too many, lacking counsel and direction, rush heedlessly into the married state, and find—horrible discovery—they have hopelessly blundered. And this is why so many thousands of us remain celibate. It is not because we do not want to marry. For we all believe, with Jeremy Taylor, that "a good wife is Heaven's last best gift to man;" but simply because we cannot meet with a girl who is sufficiently well credentialled. And the proposed Correspondence Church would seem an ideal creation to supply this need. In London, in Liverpool, in Manchester, and in Birmingham are thousand and tens of thousands of us earning our livings in the warehouses and shops, drawn from homes all over the country. Innumerable attachments spring up, but how can we learn about each other's antecedents? And ought marriages to take place without such knowledge? Others again, when at the seaside for their holidays, find themselves in similar positions. And would not the girl feel more secure in giving permission to the man to write to her, if she could privately ascertain that his life was good and all it should be? Ay, this is but reasonable. And why should not such an organisation exist, under the control of sober Christian men and women? Suppose I wished to become engaged to a girl working in the same shop with me in Manchester, but hailing from Reading. I know nothing of her past life, nor of her friends. I am not hankering after money; but I want to know if there is any family taint—insanity, for instance—that would preclude marriage. I forward a fee of, say 10s. (a fee would prevent mischievous use), to the Marriage Bureau of the Correspondence Church. The secretary (of necessity a minister in holy orders) writes to a brother Nonconformist at Reading and the vicar. He gives no names, but obtains the information I ask for, sends it to me, and destroys all the correspondence. I am amazed that some one has not helped in this direction before. The whole idea of the Correspondence Church is noble, and if you will add to its functions the performance of the duty which I have suggested, you will perform a service, the good effects of which will remain so long as we English are a people.

A YOUNG MAN'S DIFFICULTY.

Mr. Albert Louis Taylor, writing from 3, Peck Lane, Nottingham, states very lucidly the dilemma in which many find themselves:—

I do hope your Correspondence Church will get beyond a suggestion, for if properly organised and put in good working order it will do an enormous lot of good, and it is the thing wanted to-day more than ever. Speaking as a young man who takes a great interest in Herbert Spencer's, Max Müller's, Kuenen's, and similar works, I cannot help but feel the

inadequacy of the foundations on which the old faith is established when it is subjected to the critical examination, under which all truth ought to undergo, compared to the lucid manner in which the religious conceptions and progress of primitive man are depicted by our scientists. I feel that, to meet the requirements of our thinking young men and women, whose heartfelt desire is to be Christians, but whose conscience revolts against the old methods of interpretation of the Scriptures, that a Church or society such as you suggest would be the thing; for to most of our young men and women only two ways seem open, to be out-and-out Christians and accept all its old interpretations, in spite of their knowledge, or to give up all their Christian work, knowing they cannot conscientiously carry out all its commands and precepts. In organising the church or society, I think more than six persons will be necessary to do the correspondence, as the work will increase on becoming known. Would it not be wiser to form centres in nearly all towns, whose work would be to correspond to inquirers where possible in the town, and also to correspond with the leaders of the movement at headquarters, when unable to answer to satisfaction any inquirers? also to encourage the study of ancient religions and the sciences relating to them. To make known

the objects and work of the Church or society by pamphlets, etc., and, where possible, to give lectures and addresses in schools or missions, and for you to insert in *THE REVIEW OF REVIEWS* reports of progress and suggestions, and to give names of persons willing to lend books or pamphlets which will in any way help on the work.

A Presbyterian minister at Edinburgh, who appears to have reached the age of the author of Ecclesiastes, writes me a curious letter, the refrain of which is vanity of vanity, all things are vanity—especially the idea that any good can be done by the Correspondence Church. Where the Roman Church has failed, he asks how any one else can hope to succeed—especially among Protestant Churches, which are but heaps of sand. But surely all life is but a series of failures and of rebeginnings, and the Roman Church has at least achieved a sufficient measure of success, when working in her sectarian limits, to justify a hope that some good might be done if a fellowship of Helpers could be founded on the broad foundation of the service of man.

SHOULD TIED HOUSES BE ABOLISHED?

A REJOINDER BY A SHAREHOLDER IN A COMPANY.

IT must be premised that the following remarks relate to London and its suburbs, where the practice of the trade differs somewhat from that in the country. It may be admitted that the Licensing Laws of England are not perfect, that they are capable of improvement, and that evils connected with the present system might be reformed. Such a desirable result is, however, more likely to be brought about by the facts of the case being correctly stated, and the question being more thoroughly understood, than is possible by reading such articles as the one by "A Friend," in the September number of *THE REVIEW OF REVIEWS*. The strongest indictment which "A Friend" can make against the present system is a selected quotation from a report of a Police Committee, dated in "the second decade of the present century." But let that pass. His view appears to be that if the large brewer could only be eradicated and the capital which he has embarked in his business destroyed by a stroke of the legislative pen, the drink trade would be established upon a satisfactory basis. Apparently he does not object to the trade itself, and takes it for granted that it can be carried on in a proper and legitimate way if the brewer has no hand in it. The publican when free from the brewer would be actuated by a desire "to regard the well-being of the nation and the health of his customers;" his prosperity is not to depend so much upon his supplying what the public demand, but upon his power to persuade his customers that they should drink a "glass of light wine" or "slightly alcoholised ale," he would not only become a guardian of the health of the community, but of its morals, for he would allow none but the good to refresh themselves at his counter. It is upon the brewer that "A Friend" pours all the vials of his wrath and accuses him of being the source of all evil. The brewer is in league with the magistrates, who will allow "the most disorderly and licentious conduct of the houses belonging to particular brewers," rather than inflict

any penalty by taking away the licence. He has by a "grinding monopoly" acquired absolute control over the publican; he compels him to sell "poisonous raw foreign spirits and adulterated beer," and "to have connived at, if not to have promoted illegal, disorderly, disgraceful, and sometimes even criminal conduct, among the frequenters of the retail drink shops." It is assumed that not only does no tenant or lessee ever take of his own free will a house the freehold or superior lease of which may happen to belong to a brewer, but if he should even buy a house in the open market and then go to a brewer for a loan wherewith to complete his purchase, he binds himself hand and foot in such a manner as to be for ever after a "veritable white slave," selling at the bidding of his master "the brewer."

Statements like these, being of a rhetorical character, may be left to take care of themselves, but there are some further statements of what purport to be facts, but are so opposed to the truth that it would not be right to leave them uncontradicted. One of these is summarised as follows: "The position to-day is that many thousands of public-houses are in the hands of men who have no money invested in the business to make them careful as to how the houses are conducted."

This is not true, at any rate in the district now referred to, which comprises a population about half as large again as Scotland or Ireland. It is the custom for a publican desiring to purchase a licensed house to make his own bargain for the same, and having done so to apply to his brewer for a loan on mortgage to enable him to complete the purchase. But the important point is that it is the all but universal practice for the purchaser to find a substantial part of the capital himself. The portion lent by the brewer amounts on an average to about sixty per cent. of the whole purchase money. It will thus be seen that the licence-holder, having himself a vital interest, has the strongest motive for the good conduct of his house. It is of course the understanding that so

long as the licensee is thus indebted to the brewer he will purchase his beer from him, but if the former has any cause for dissatisfaction with his brewer, he can, and frequently does, change his trade to another firm who will take up his mortgage. There are other cases where the freehold or superior lease belongs to the brewer, and it is usual in such cases to grant to the intending purchaser a long lease with a clause binding him to deal for beer only with that brewer. Here again the publican always has a large stake in the house, and is himself the direct sufferer if anything happens to diminish its value. The number of houses temporarily under management owing to the brewer having to foreclose his mortgage or for other reasons amounts to so small a percentage that it may practically be disregarded. It is not the case, as stated by "A Friend," that the publican having a loan from his brewer is charged "above the market price of the goods." No difference in price is made between such a customer and one who has no loan.

As regards the statement that the system "turns the retailers of drink into veritable white slaves, selling at the bidding of their masters, the brewers, poisonous raw foreign spirits and adulterated beer as the best quality of alcohol beverages": it is not the custom for the London brewer to supply his customers with anything except the beer which he brews himself. But that is a small matter compared with the statement as to adulterated beer; if there were a tittle of truth in this, it is obvious that no punishment could be sufficiently severe to mete out to such dealers.

It is difficult to tell whether "A Friend" means that the brewer supplies adulterated beer to his customers, or compels that customer to adulterate it in his own cellar. If he means the first, he cannot be well acquainted with the ways of an Exciseman in a brewery; of the rigid supervision exercised over the manufacture, from the time the raw material is taken on to the premises, till the finished product is on its way to the customer's cellar. If he means the latter, what has already been said of the freedom of the publican from dictation of the brewer would be sufficient answer. But further than that, what possible motive could the brewer have in wishing his beer to be adulterated by the publican? In what form could the brewer benefit by having his beer spoilt *after* he had sold it? Would he get a better price for it in future? Would it enhance his reputation? Would he sell more of it? It can only be blind prejudice which causes any one to attribute such a suicidal policy to an ordinarily prudent-minded man of business who has to meet competition at every turn in the quality of the article he manufactures, and who suffers heavy loss when by accident or mistake he cannot maintain the standard of his rivals in business. It is equivalent to saying that the brewer is not governed by motives of self-interest unless associated with trickery, fraud, and the demoralisation of his fellow-creatures.

According to the report of the Commissioners of Inland Revenue, it appears that beer is sometimes tampered with by certain publicans, but this is either by the addition of sugar or by dilution. The addition of either sugar or water, or both, to the beer by the publican after it leaves the brewery is an offence against the Excise, and not an adulteration in the popular sense. Sugar used in brewing is subject to duty, and if added by the publican the duty is evaded. The utmost care is taken by the Excise to detect such an offence, and if proved the publican is heavily fined. In this particular the interest of the brewer is certainly on the side of the

Excise, for his legitimate and duty-paid manufacture must be seriously interfered with by illegal and illegitimate competition.

If, as "A Friend" seems to imply, the publican is in the habit of adding deleterious substances to his beer, how is it that, notwithstanding the army of analysts employed by Somerset House and numerous public bodies throughout the country in the detection of such offences, prosecutions against publicans are so rarely heard of?

"A Friend" complains of the high, and, as he says, fictitious value attached to public-houses; but the value is real and has been caused by the State which, by a series of enactments, has created a monopoly. It is not the fault of the brewer that these licences were originally granted for no valuable consideration. On the contrary, the brewers have frequently pointed out the absurdity of this free gift to the original recipients, but these licences have repeatedly changed hands, and to punish the present holders for the error of the State would be scarcely equitable. But is the high value an evil? It at least imposes on all those having an interest in the maintenance of the licence a tremendous penalty for any infraction of the law, and what security for public order would the suggestion of a *personal* licence give which is not afforded by the present system? As it is now, the licence is always granted to a *person* before the business can be carried on in the licensed house.

It would not perhaps be irrelevant to ask where the justice would be of repudiating a brewer's loan to a publican while admitting that the publican himself should be enabled to meet all his other liabilities. How would it be possible to distinguish between money invested in a private loan direct to the publican, and money invested by a private person in a Brewery Company, and which through that channel becomes a brewer's loan to a publican?

It may well be doubted whether exaggerated mis-statements about the condition of things, and random rancorous accusations against classes and individuals effect any good result with whatever honesty of belief and intention they may be made. The probabilities are that they only lessen the influence of their authors and impair their authority in advocating really useful reforms.

THE FREE LITERATURE SOCIETY.

I WOULD renew my appeal to my readers for literary lumber in the shape of illustrated papers and magazines of all kinds. A card to the Free Literary Society, Bouverie House, Salisbury Square, E.C., will bring a collector who will remove the parcel and distribute their contents to the Workhouses. I have to acknowledge a parcel from "Vulcan" of Leeds. A lady at Ealing writes me as follows:—

"Sir,—Seeing your appeal for literary lumber, suggests my telling you how much may be done by the younger members of a family for hospital, etc., in the way of making 'illustrated picture books,' not 'scrap books.' The receipt is as follows: Take one number of any of the larger illustrated papers, say *Graphic*, or two, if there be not too many pages. Separate it into its sheets. Cut out and paste pictures from the comic papers, etc., all over the letterpress, *i.e.*, on the pages alternating with the illustrated pages. Fold each sheet separately and pile them up one over the other; about a dozen sheets are enough, as the volume should not be too heavy. Then, with an awl and fine string fasten them all securely together. The cover is made with a thick sheet of brown paper, with coarse calico pasted either all over it, or a strip all round the edges and down the middle may be enough to prevent its tearing. This is then well sewn on to the sheets at the back.

THE PEERS AND KING DEMOS.

FURTHER CORRESPONDENCE, CRITICISMS AND SUGGESTIONS.

THE possibility of utilising the peers as counsellors of King Demos and leaders of our people into a new and better social era has occasioned much discussion, which, for the most part, has not found its way into print.

A DUKE'S DISSENT.

A well-known Duke sends me a private letter, from which I hope he will not object to the selection of the following extracts which set forth a view of the case, that is, to say the least, well worthy of attention.

First of all, is there not a little ambiguity in urging the word "Aristocracy" as synonymous with Peerage? There are many country gentlemen whose rent-rolls are as large and whose homes are as magnificent as those of their titled neighbours, and to whom, therefore, I presume you would wish your practical suggestions to extend. That premised, I proceed to say that I have much sympathy with your leading principle, which I understand to be the old one *noblesse oblige*. That, you rightly say, was the animating principle of Young England half a century ago, and I have never seen reason since to doubt its justice or wisdom; but when I come to discuss the various modes you suggest for its application we may not agree upon them all.

Under the head "The obligations of the Peers," my experience is that much which you think ought to be done is being, and has been for generations, done by them. Their picture galleries, their collections, their gardens and grounds are thrown open to all classes, and afford a fund of enjoyment, and, I hope, instruction, to what you call King Demos, whom, I venture to think, you idealise pretty considerably, and in places confuse with King Middle-class. Taking, then, his supposed wants as stated by you, I should say he either does not want, or is very foolish if he does want, the labourer to be settled on the land as he is in Belgium or Switzerland.

The experiment of small proprietorships is now being tried with, so far, scanty success; and, personally, I have found no willingness on the part of my small tenants to exchange their annual holdings for freeholds; nor, knowing something about the state of agriculture under the system of free imports, can I wonder at their decision.

Next comes "social equality." Therein I think you make a profound mistake. My experience convinces me that as political equality has advanced, so has social equality receded; and that by the wish, not of those on the upper, but of those on the lower rungs of the social ladder.

As to King Demos's boys and girls having a fair start in life, that I imagine they have now; and I don't see how the Peers, individually or collectively, can promote that object.

Then we come to the "demon of ecclesiastical arrogance," etc., and from all you say on that subject I dissent, *toto caelo*, and desire not "to cut the comb of the country clergy," but to replenish, if it be possible, their empty purses. In your criticism of their conduct you appear to forget that by the immemorial Constitution of the country they are, and can't help being, the parsons or representative parsons of their parishes. The Constitution may, or may not, in that respect require revolutionising; but so long as it exists the clergy must fulfil the obligations it lays upon them, and I entertain a strong opinion that if they ever cease to occupy their present parochial position, King Demos will have no reason to rejoice at the change.

I return to the consideration of one or two of your other suggestions. For the reason I have given earlier, I don't think masters and matrons of workhouses, schoolmasters and schoolmistresses, etc., would care to mix in the society of what you call the Noble's castle, and if they did they would not represent King Demos: to carry out your primal idea the ploughmen and the

dairymaids should be invited. Public days at the Palace and the Castle have died out. I attended the last Lambeth Palace public day dinner fifty years ago, and I suspect that if any Peer attempted a revival, in however modest a way, of the custom, he would be denounced as an aristocrat apeing the conduct of bygone Barons, or laughed at as a mediæval dreamer. But in saying this I don't mean to dissent from your general proposition that the owners of great houses and ascertained standing in the counties may beneficially, from time to time, extend hospitality to some of the classes you enumerate. Indeed, in not a few instances that hospitality is now exercised.

In what you say as to mitigating the severity of the workhouse to the veterans of toil, I concur; but as Peers have but little to do with the management of Poor Law relief now, and are likely to have still less under the new system about to be established, it is difficult to see how they can exercise any beneficial influence in that direction. It is notorious that in the Unions least under the control of the gentry the management is the strictest and most economical.

"THE COMBS OF THE COUNTRY CLERGY."

"A Country Clergyman," who writes me from the West Country, states, temperately enough, the theory upon which rests "the sacerdotal presumption and sectarian arrogance" to which I called the attention of the peers. There is, however, so much confusion of thought in his letter that it may be well to explain what I meant when I wished the peers to cut "the combs of the country clergy." Nothing was further from my thought than to suggest that a species of social persecution should be brought to bear upon High Church clergymen because they would not admit Nonconformist ministers to their pulpits. To begin with, the law forbids any such "recognition of the commission of the chapel minister;" therefore no clergyman could be blamed for refusing to break the law. It is not exchange of pulpits that is wanted, but exchange of civilities—a frank recognition not of Nonconformist "orders," but of the work and of the citizenship of Nonconformists themselves. "A Country Clergyman" says:—

We regard the dissenting communities as occupying a quite unjustifiable position, and one displeasing to Our Lord. It is not such a case of irregularity as might arise if men on a desert island appointed one of their number to minister to and for them.

It may be replied, that if a theory of the Church necessitates ministerial exclusiveness, it stands self-condemned. But any theory which regards the Church as a visible organisation necessitates this. If Our Lord appointed things in a certain way, it is not "charity and breadth," but disloyalty, to compromise the truth.

How is a clergyman holding this theory to recognise the ministerial commission of the chapel minister? You do not blame Romanists for acting on their principles. Why may not we believe in apostolical succession? I say nothing about the defects, very grave ones, which we believe to exist in the Nonconformist presentation of the Gospel of the Kingdom.

Surely my correspondent has gone out of his way to mistake the drift of my argument. No one objects to his believing in anything—however incredible it may appear to other men—provided his belief does not lead him to treat those other men as if they were not good citizens. His reference to Romanists enables me at once to bring our difference to a point. If the country clergy would

treat their Nonconformist brethren in their villages as Cardinal Manning habitually treated the Nonconformists of London, there would be no need to appeal to the peers to "cut their combs." "A Country Clergyman" cannot pretend that the Cardinal did not hold the doctrine of apostolic succession. Yet he found it easy to reconcile his High Church doctrines with a brotherly kindness and good feeling which many country parsons do not show. I hope my correspondent will understand me when I say that I ask for nothing more than that the peers may cut the combs of the country clergy in this respect to the pattern of Cardinal Manning.

THE EARL OF PEMBROKE.

The Earl of Pembroke sends me the following long and interesting letter on the general question:—

Dear Mr. Stead,—I was a good deal surprised to see my own name in the letter of a correspondent of yours, which I feel sure was not intended for publication—certainly not without suppression of names.

The kind things that your correspondent has seen fit to say about me oblige me to state that for reasons with which I need not trouble you, I should not think of claiming to be even up to the average of peers in the performance of public and neighbourly duties in my own locality.

The story about the man who knew the people well saying that the labourers in his part of the county would not believe anything coming from a man in the position of a peer requires correction in some small details. Lest my tenants should imagine that a new burden is likely to be added to agricultural distress, let me say that it is not to them that I am in the habit of delivering annual addresses on public subjects; and the speech in question was not about Home Rule—could any one in these days be reasonably expected to read a speech about Home Rule?—but on the scarcely more soluble problem of how rural labourers are to be provided with sufficient housing under present conditions and according to modern requirements.

But the story is in other respects a true one, and illustrates a side of the matter that is sometimes forgotten by people when they blame peers for trying so little to make use of the influence which it is supposed should belong to their position. In the present state of political opinion it is in some respects a positive disadvantage to a man who wishes to influence it to be a peer; and the feeling that this is the case acts as a discouragement.

It will be interesting to see whether this very natural outcome of democratic prejudice increases or diminishes as time goes on. I am inclined to think that there is so much kindly feeling of a personal sort towards the peers amongst the people, that if they will only go on doing their duty, and "keep pegging away," they will eventually obtain all the influence that their personal qualifications may entitle them to.

I did not originally intend to make any comments upon the article you kindly sent me; because it is difficult for a man to write about his own class, in the sense in which I should be inclined to write, without seeming to be trying to blow his own trumpet, or to excuse his own shortcomings. And I have already hinted that if this were really my object it would be my duty to spend much more ink upon the second than upon the first division of the subject.

But if your readers will kindly accept my assurance that anything I say has no reference to my own doings or omissions, I should like to remark that the two points that struck me chiefly on reading the article were: first, that much that is recommended in it as though it were novel or exceptional, is already the general rule to a much greater extent than the writer of the article seems to be aware, though not to such an extent as could be wished; secondly, that a good deal that is recommended in it which would be really novel is unfortunately also impracticable.

As regards the first point, so far as my knowledge of peers goes, it is the rule for them, as it was for their fathers before

them, to take an active and often a leading part in all kinds of county business, besides looking after their own estates, and presiding at those numerous meetings for all manner of objects which have become, so increasingly of late years, such a prominent feature of our provincial life. The men who attempt to shirk all such duties are really the rare exceptions. And such county and estate work does bring them, just as you wish, into personal contact with the staff of men and women who carry on in their various capacities the governing of the district in which they live.

How frankly the majority of the peers have accepted the new and democratic state of things is proved by the number of them who have offered themselves as candidates for their County Councils, and the leading part that they have taken in politics amongst the villages—conduct which generally meets with anything but approval from the enemies of their order. And I think I might claim that they have long ago proved themselves to be in sympathy with several of the present wants of King Demos that you enumerate. Before Education Acts were they built schools for the children on their estates, and in many cases training schools for the older girls as well; and it is really absurd to blame them for not instituting a general system of technical education, when they had neither the means to do it with, nor the power to use taxation for the purpose. If they have not instituted peasant proprietorship (and it must not be forgotten that the practicability of so doing has yet to be proved), they have at least led the way in the providing of allotments. And they have worked during the last fifty years, at their own expense, a real revolution in the housing of the agricultural labourer.

As regards hospitality, there are few peers I imagine who do not at least try to provide their neighbours of all classes with occasional opportunities of enjoying their beautiful parks and gardens. You seem to hold that the peers, of whom all these things could be said, are the exceptions. I believe that such exceptions are to be found in nearly every county in England.

It is true that my claims on their behalf fall somewhat short of your brilliant picture of what a peer might be and do; but that is, I think, because some things therein are hardly capable of realisation in fact. You quote with approval Carlyle's ideal of what a peer might be. He is to mould and manage everything and everybody on his estate till both his people and his dominion correspond to the ideal he has formed. Refractory subjects he is to banish (?); the relations between all classes, from the biggest farmer to the poorest orphan ploughboy, are to be under his control, and so on. It is odd that so thorough a democrat as yourself should not feel how out of date (if ever it was possible) such an ideal is now, how utterly inconsistent it is with the democratic spirit of our day. Imagine the just indignation of the banished and their friends, and the resentment of every one, from the highest to the lowest, at the landlord's interference in what they would consider their private business. A pretty pickle both the peer and his estate would soon be in if he set about his business in this spirit. There is much for him to do no doubt in the way of peacemaking, moderating, and assisting the oppressed, but his attitude must be that of a friendly counsellor, not of an autocrat.

I have much the same comment to make on your suggestion, that the peer is to save the Church by snubbing the parson into being more civil to the Nonconformist minister. Peers and landowners often do much, I don't doubt, in a quiet way to encourage a less hostile attitude towards the Nonconformist than some of the clergy are inclined to assume; but any attempt to dictate to the clergy on such a matter, even by the indirect means suggested, would be bitterly and rightly resented as an impertinence.

With regard to the exercise of personal hospitality to the classes you enumerate, who do the real work of governing the district, I will not deny that more might be done than is usually done; but even in this direction the limits of what is possible to all but most exceptional men and women are very definite. There is something very plausible and very attractive in the idea of making the big house the

centre of hospitality for the worthiest people of all classes and pursuits in the district, but it is not one that is easy to realise. Fêtes, garden parties, school feasts, county tenants' and servants' balls, are very well in their way, but do not go very far in the desired direction; and when the peer and his wife have established the habit of seeing all the people that you mention on their own business as occasion arises—the best of all ways of establishing personal relations with them—it is not easy to know what to do next. To invite them with no other object than to meet their host and each other, is open to the fatal objection that it will give them something the reverse of pleasure. If the peer were to invite the squire, the master and matron of the workhouse, the parson, the superintendent of police, the schoolmaster and schoolmistress, the doctor and the relieving officer, to meet under his roof for social enjoyment, he would only succeed in offending some of them and making them all constrained and miserable. The fact is that there is no people in the world among whom social class divisions of a certain kind are so marked as amongst the English, and especially in what are usually called the middle and lower classes. And these class distinctions of ours are very curious in kind—perhaps unique. They have nothing to do with politics; they imply no class hostility; they do not even militate against a deep sense of human equality, and a firm belief that Jack is as good as his master; they do not forbid the most cordial co-operation, or even the easiest and friendliest social intercourse at the proper time and place; but they *will not* allow (as the world is at present ordered) people whom they divide to meet for the sole purpose of social enjoyment at a *private* tea or dinner table. It is very absurd, no doubt, but if we want to do anything we must take facts and people as they are. Men and women there may be among the peerage of great social genius and personal magnetism who could make such gatherings succeed, but it is not fair to expect of a class what only an exceptional genius can accomplish; and I think most ordinary mortals among the peers will be wise to confine themselves to the more general and conventional forms of hospitality, and to the practice of holding themselves always ready to see any one who wishes to see them on business, or who requires their counsel or sympathy, with all the personal interest and kindness they may have at their command to bestow.

Let me say in conclusion that I agree in the main with the spirit and intention of your article. My only fear is that it will do harm by leading the public to believe that the peers as a body are far more remiss and behindhand than they really are. In so far as it may give a fillip to a body of men who have great inducements to be idle, it can do nothing but good.

Yours faithfully

PEMBROKE.

Lord Pembroke thinks it ridiculous that Carlyle should have suggested the banishing of evil persons from the territory over which the peer exercises his authority. Why so? Surely Lord Pembroke is well aware that banishing, not of evil persons but of excellent citizens because of their political or religious faith, has constantly been resorted to on many estates. It is done quietly, no doubt, nowadays, for King Demos resents that kind of tyranny. But only the other day I heard quite by chance of a peer who refused to transfer the lease of one of his best tenants to that tenant's son, because the clergyman reported that the applicant did not support the church! And has Lord Pembroke never heard of decrees of banishment enforced against unfortunate girls, which were never put in force against the men who caused their fall?

FROM THE FARMER'S POINT OF VIEW.

As to Lord Cantelupe's outspoken letter, Lord Pembroke may be interested to see how it impressed so intelligent an observer as Mr. James Long, who in the *Farm Notes* in the *Manchester Guardian* states the farmer's view of the question as follows:—

Mr. Stead's remarkable article is one of the most conservative articles he has ever written. Now, those who live and

move among the rank and file of the farming class must be aware that the farmer is being gradually weaned, and solely by the force of circumstances, from his support of the land-owning classes. The labourer has his eyes open; but when the eyes of the Conservative farming classes have been opened equally wide there will be a terrible day of reckoning for those who have refused them help in the hour of trial. . . . The great landowner who speaks of his tenantry as his "men," as though we still lived in feudal times, just as he speaks of the vicar of the parish in which he resides as "my parson," is not likely to be over-tender in the proposition he makes for the tenantry of England. I have personally heard great landlords speak of their tenantry, men occupying large farms in which thousands have been invested, as farmers themselves may speak of the live stock on their farms. Lord Cantelupe, whose action is very much to be commended, and who deserves the sympathies of the people, appears to be one of the members of his order who plainly see the right side of the present state of affairs. He declares that the poor state of cultivation of much of our land is to a large extent due to the enormous size of many of our farms. I am glad to notice that he says he has always found that a small tenant keeps his land in far better condition and makes more out of it than a big tenant. I believe the principle is quite correct. He thinks that a man occupying 700 acres may, through want of capital, be quite unable to keep it all in high condition, whereas with 100 acres he might do very well. I would undertake to put my finger on hundreds of farms to which a similar remark would apply. It is morally impossible to find either the labour or the manure for the cultivation of a large acreage, whereas both can be supplied upon a small acreage with considerable facility. Men are not too proud to receive the rents paid by their tenants, but they are much too important to receive it first hand or even to make the acquaintance of the men who pay it. We can all name great landowners who spend the greater portion of their lives away from their estates, who do not personally know their tenants, and who never attend a rent audit. During the shooting season a portion of the estate may be traversed, but even then the tenantry are not recognised, and in some instances known to myself the tenants have not received a visit from their landlord during the whole of their many years' occupation.

A COUNTRY SQUIRE'S REMARK.

"A Country Squire" in Worcester sends the following significant hint, after reading the letters published in our last number. He says:—

These letters are all interesting. It is true that many of our greatest peers, who are also great landlords, live, for the greater part of the year, away from their country estates. It has ever been so, and probably will be so to the end. And it is a mistake to suppose that the country gentry wish it otherwise. They do not want to be entertained by these noble lords. Nor can they afford in these bad times to do much in the way of entertainment themselves. The truth is that these great noblemen belong to an unique class, and choose their friends from the class to which they belong. The families of gentlemen living in the neighbourhood of their country mansions are occasionally asked to dinner, or for a day's shooting, etc., but there is no freedom of intercourse between them. As the immortal Mr. Jorrocks of sporting renown observes, "where there's ceremony there's no friendship." Believe me, these big people are not missed. On the other hand, suppose these wealthy noblemen left London to live entirely in the country, in that event London would lose in a pecuniary way exactly in the same proportion that the country gained. London without the aristocracy would no longer rival Paris. The clock would be put back several centuries, and London would become, as of old, famous only as a resort for merchants.

And what would the poor rich lords do with themselves, shut up in their country houses? They have now as much shooting and hunting as they want, while living chiefly in London. Would they take to farming a portion of their large estates? I fear that they would only lose money, and gain nothing in other ways. We must, I really believe, accept the theory of Pope, that "whatever is, is best."

THE STORY OF A CRIME.—WHO IS THE CRIMINAL?

THE ADVENTURES OF THE ALBERT PALACE, BATTERSEA.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

THE above text is one which kept recurring to my mind all the time I have been cudgelling my brains to find out why the Albert Palace has not been bought for the people. That it has not been bought is unfortunately too true, but why it has not been bought, no one can tell. There is something wrong somewhere, but nobody seems to know exactly where, yet the loss which is inflicted upon the community by the miscarriage of the well-meant plans of philanthropists and public bodies is a disaster, and whoever is responsible for it is guilty, however little he may know it, of a crime against the commonweal.

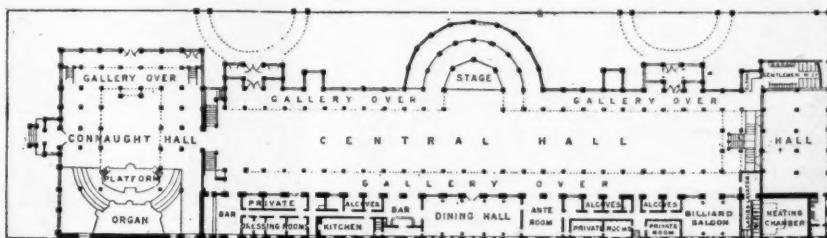
There are crimes and crimes. Some crimes are those which are committed by one individual against another. There are others committed by one individual against the community. The latter are often much more heinous than the former; but, as a rule, they are much less severely punished. One reason for this, no doubt, is that if one man assaults and blinds his neighbour, there is usually little difficulty in bringing home to the assailant his guilt; but when the injury is inflicted not upon Bill Jones or Tom Smith, but upon a whole community of Bill Joneses, it is difficult to bring the offence home to the perpetrator. Possibly enough the criminal is honestly unaware of the enormity of his crime, or even of the fact that he has injured his fellow-men. Sometimes, also, there is considerable confusion and uncertainty as to who the real criminal actually is. The crime may be patent, the misery which it has entailed may be only too obvious, but at the same time it is almost impossible to say who ought to be hanged.

Somebody ought to be hanged undoubtedly if the Albert Palace is lost to the public; but at present it seems to be as difficult to find out the right person to hand over to the executioner as it is to discover the nimble pea under the thimbles at the fair. Each of the parties concerned strenuously denies that he is the guilty person; each professes to be as earnest as ever they were in favour of securing the Palace, and yet, although the money had been all promised, and although Parliament legally undertook the responsibility—the Bill receiving the Royal assent—the Palace is lost to the public, and unless something is done, and that rapidly, to extract the Palace from the mass of confusion into which it has drifted, there seems to be no small risk that the whole scheme will fall to the ground, and an opportunity which has never before been offered to the public of south-west London will be sacrificed for them.

The story of the Albert Palace at Battersea is an illustration of a crime, or a blunder, which, fortunately, is not yet perpetrated, but may be consummated before

this month is out unless some prompt action is taken. The story is one of modern philanthropy. Rather a dingy romance, but still one which is full of interest. The Palace was built some years ago by some adventurous philanthropists who believed that if a Crystal Palace were established in the heart of London instead of being erected on the Southern heights, it could hardly fail to be a great success. Strong in this faith, they spent over £100,000 in building a palace of glass and iron, enclosing nearly three acres of land. In addition to a spacious Central Hall nearly a quarter of a mile in length, there is a great Music Hall, capable of seating five thousand persons, fitted up with organs which it cost over £5,000 to construct, and a Picture Gallery of four hundred feet in length, which experts declare to be the best gallery in London for purposes of displaying pictures to advantage. There are annexes also large enough for gymnasia for men and women and children, and refreshment-rooms, dining-rooms, lavatories, and all the conveniences of a roofed-in pleasure ground. The great Central Hall is surrounded by galleries which communicate with a balcony which commands an extensive and beautiful view over Battersea Park. No expense was spared to fit it up so as to make it the Crystal Palace of Battersea. Unfortunately, from causes into which it is unnecessary to enter, the Albert Palace never paid its expenses, and after struggling bravely for some years, the promoters gave up the enterprise, and put the buildings up to auction.

Up to this point there is nothing in the story more than the often-told tale of a well-meant attempt to provide a place of public entertainment and instruction which failed to pay its way. It was not until the effort was given up, and the property was offered for sale, that the mystery of the story comes in. The moment that it was announced that the Albert Palace was for sale, it was felt that it would be a sin and a shame to allow a building erected in the midst of so dense a population, dedicated to art, science and recreation, to be pulled down, if by any means it could be saved. Just about the same time also the Glasgow Association for Improving the Condition of the People had drawn up a strong report, calling attention to the immense need which existed in all great towns of providing some substitute for the parks in winter time. The committee in Glasgow had recommended the purchase of sites and the erection of large



A PLAN OF THE PALACE.

buildings in three of the most crowded districts of the city, which would serve the purpose of winter gardens; and this, they pointed out, was a natural and necessary corollary to the establishment of public parks. If a public park is necessary in summer time, then a winter garden is even more necessary in winter time and in wet and inclement weather. In our climate this means at least two-thirds of the year.

The proximity of the Albert Palace to Battersea Park naturally suggested the possibility of securing this building for a Winter Garden. Everybody agreed with this, and when it was announced that a building which had lost its builders more than £100,000, could be purchased outright and put into good condition for £22,000, every articulate person with an opportunity for utterance declared that it was quite obvious that the Palace must be secured. But to lose such an opportunity would be wanton wickedness, and all the constituted authorities and wealthy philanthropists were adjured to lose no time, but to buy up the Palace without delay.

But it so often happens that that which is everybody's business is nobody's business, and there seemed some possibility of the whole affair ending in smoke, when an announcement was suddenly made that a philanthropist, an anonymous philanthropist, had decided to come to the rescue, and contribute out of his resources no less than £10,000 towards the sum required to acquire the Palace for the benefit of the community. At first there was some scepticism. Philanthropists who are able to and willing to find £10,000 for public purposes are rare, and there are some who said of this anonymous philanthropist, as Betsy Prig said to Sarah Gamp, "I don't believe that there is no such person."

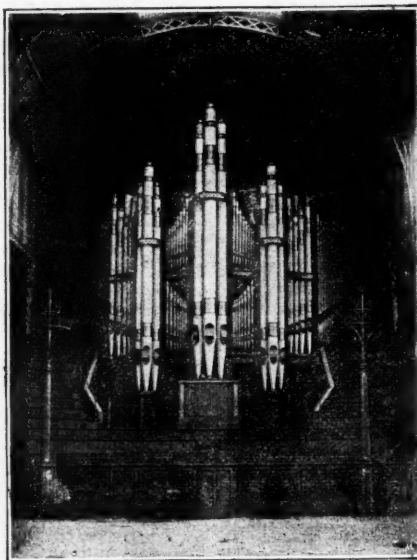
All doubt, however, on the subject seemed to be removed by a speech which was made by Mr. John Burns at Battersea Vestry, when he declared not only that this philanthropist was no myth, but a flesh-and-blood reality, with a balance at his bank, but had actually given him—John Burns—a signed cheque for £1,000 as an earnest of his determination to provide the money. Even the most sceptical admitted that there was something in it, and the word went round that Albert Palace was saved.

There was still, however, a good deal to be done before this desired end was actually achieved. Ten thousand pounds was not enough. The sum needed exceeded £20,000. Towards this, however, on the strength of the mysterious philanthropist, and the signed cheque in John Burns' pocket, the Battersea Vestry voted £5,000, and it was understood that Chelsea Vestry, just across the way, and Clapham Vestry, would also contribute of their means to the Albert Palace fund.

Everything seemed set fair, and all the world and his wife congratulated themselves upon the public spirit

which had produced such a philanthropist at the hour of need, and pleasantly chuckled over the prospect of having an ideal Winter Garden established in a great London centre, where they would be able to set the world an example of how to do it.

The County Council, of course, was appealed to, for it was not only necessary to raise the money to purchase the Palace, but after it was secured, an annual expenditure of nearly £5,000 was necessary. Now, £5,000 a year represents the interest upon a very much larger sum than the £22,000 needed to purchase the Palace; but Mr. Burns, with his enthusiasm, and backed up by the mysterious philanthropist with his £1,000, succeeded in overcoming all opposition.



THE GREAT ORGAN.

Mr. Hood Barrs, who from the first took a prominent part in saving the Palace, energetically seconded Mr. Burns. The press cordially supported the scheme, especially the *Weekly Times* and *Echo*, which pointed out in a very vigorous and cogent article the duty of acquiring the Palace. This article began by "wondering that the rich landlords and capitalists had been able to pass and re-pass the shut-up Palace without longing to buy it, and re-open it free for the recreative needs of the teeming districts." It rejoiced in the hope that this building was to be secured; but it announced that the mysterious philanthropist who had given the cheque of £1,000 to Mr. Burns was willing to give more than £10,000. This benefactor's offer and intention was to pay the whole cost of the building and the ground it stood upon, and to hand it over absolutely free to the London County Council, provided that the Council, in co-operation with the local authorities, would undertake to put it into repair, and to dedicate it in perpetuity to the free use of the people of London.

The article concluded by declaring that these institutions were just what we have been asking for for years:—

They fill a need which is especially felt during the greater half of the year in London, and they will do more to soften the manners and brighten the leisure of our people than anything else that can be suggested. We want more social life in common, before the healthy social instinct will fully dominate our citizenship. We want the daily opportunity of the common enjoyment of the beauties of science and art and nature which are now the exclusive privilege of the wealthy, and no more eligible opportunity has ever offered itself of securing one big instalment of all this than the happy prospect now in view of acquiring the Albert Palace first for the benefit of Battersea and the adjacent districts, and next for the whole Metropolis.

Public admiration for this mysterious benefactor rose higher than ever, and with reason. Instead of limiting his offer to a miserable £10,000, he was willing to defray the whole cost, whether it was £12,000, £15,000, £30,000, or whatever it might be. Here, at least, was a man who was yearning for the welfare of the teeming population in the midst of which the shut-up Palace stood. Here

was a philanthropist with a bank balance as large as his heart; a man to whom a grateful community might well set up a statue in the Palace which his munificence had rescued from the hands of the destroyer.

Of course, there were various statements made as to this good man's identity. It was said that he bore a name familiar in the ears of Londoners as that of the proprietor and editor of a public newspaper; but it was understood that he was a man who did good by stealth, and blushed at the mere mention of fame, and, therefore, beyond envying the approval of a good conscience and the affluence which enabled him to gratify the desire of his heart, London did not inquire too closely into the matter, remembering the old adage about "not looking at the mouth of a gift horse."

On the strength of this understanding, the County Council introduced a special clause into their Bill, which they brought in last session. This clause was as follows:—

In this Act the expression "The Albert Palace" means the lands and buildings delineated on the plan thereof signed by William Coddington, the Chairman of the Committee of the House of Commons to whom the Bill for this Act was referred.

If the Albert Palace is granted and conveyed to the Council free of expense and freed and discharged from all incumbrances (the buildings, together with the organ therein, being in good repair and condition to the satisfaction of the Council), the Council may accept and hold for all the estate and interest therein of the grantors, and shall thereafter manage and maintain the same for the use and recreation of the public.

It shall be lawful for the Council after such grant and conveyance as aforesaid, and so far as the same shall vest in the Council the fee-simple of the Albert Palace free from incumbrances, to utilise and adapt the Albert Palace or portions thereof for the purposes of a museum, picture gallery or exhibition, or for a library, or for a reading, music or lecture room, or for a gymnasium or any like purpose, and to appoint officers for the care and management thereof; or for the Council to let on payment or otherwise, or use the Palace or any parts thereof for the purposes of meetings, lectures, entertainments, or such other purposes as the Council may think fit; and from time to time to make such reasonable charges for admission to the Albert Palace and on such occasions as the Council may think fit.

The meaning of this is perfectly plain. Without some such clause they would not have been authorised to undertake the responsibility, and to incur the expenditure necessary to keep the Palace open as a Winter Garden. Neither would they be allowed to charge any sum for admission in case popular concerts or other entertainments were given in the hall. It was expressly stated that this clause was under discussion; that it was for this purpose that the clause was introduced; and it was understood that this was entirely in accord with the wishes of the mysterious philanthropist.

The Bill containing this clause was printed and published in January, 1893. The clauses were framed by the draughtsman in order to meet what are believed

to be the views of the anonymous philanthropic donor. It was the opinion of the Parks Committee, or the lawyers of the Council, and of the Parliamentary draughtsmen, that these clauses were necessary to enable them to avail themselves of the philanthropic offer which had been made.

Everybody regarded the matter as settled. February passed, and March, and April, and May. During these months the Bill made its way through one House of Parliament, and then the other. All this time not a hint, not a whisper was heard as to any dissatisfaction on the part of the donor with the terms of the clause. At last the Bill received the Royal consent.

Up to this point everything went well, and then came the mystery. No sooner was the County Council placed in a position in which it could legally accept the offer of the mysterious donor, than that gentleman, for some undiscovered or unknown reason, went back on his promise, stopped the payment of the cheque which Mr. Burns had been carrying about in his pocket-book all the time, and refused to pay a single farthing of the £15,000 which had been promised, and on the faith of which the clause was secured in the Act of Parliament. The blank dismay with which this intimation was received can be imagined. The first impulse of every one was that of sheer incredulity. The sceptics roundly said that they had been right from the first, and that there was no such financier, and that he was all a bogus plant in order to gull the public. The Battersea Vestry, however, and the London County Council had been allured on to undertake expenditures on the faith of the existence of this anonymous philanthropist, and could not so easily dismiss the subject.

The philanthropist in question when asked about it said that the County Council, by taking power to make a charge in the clause above mentioned for admission to the Palace, had departed from the scheme in support of which he had promised his money. When he was asked, however, if he objected to any charge being made for concerts and such like entertainments, he replied that nothing was further from his mind than to preclude the possibility of making such charges, as it was a vital part of his scheme that such entertainments should be provided.

What then, was asked, did he require? It was understood that he stated that he would be satisfied if there was an express undertaking given that no attempt would be made on the part of the County Council to exploit the Palace for the purpose of profit. As might have been expected, there was not the slightest difficulty in obtaining such an undertaking. An official order was at once dispatched, pointing out that by Act of Parliament they were precluded from abusing their position in the manner in which they feared, and undertaking that no such attempt would be made by them in the clause of the Act. Unfortunately, this communication seemed to have left the matter exactly



AN INTERIOR VIEW.

where it was, and the result is that to this day the philanthropist has locked up his cheque-book, and the Albert Palace is to be sacrificed, unless the London County Council, or some other philanthropist who will not change his mind when the time comes for fulfilling his promise, steps in the breach.

The question now arises, What is the explanation of this mystery? Who is to blame? Some one must be, and in the pursuit of some one upon whom the responsibility can be laid, the evidence seems to point in one of three different directions. It may be the fault of John Burns—but this, I confess, seems improbable, if, indeed, it is not entirely excluded by the admitted facts. No one for a moment questions the veracity of the Member for Battersea, and he has publicly and repeatedly stated that the promise was made, nor has any one ventured to deny it. But if the promise was made, how is it that the promise has not been kept? Excluding John Burns, therefore, we are shut up to two alternatives. Either it is the fault of the anonymous donor, or it is the fault of the London County Council. It would be the fault of the London County Council if in the plan they had proposed to use their funds for purposes of carrying out a scheme which was in direct opposition to the declared intentions of the donor, *i.e.*, if they had declared their intention to convert the Palace into a ginshop or a tanyard, the philanthropist would undoubtedly have reason to refuse to subscribe the money which he had promised in the belief that the building was to be devoted to purposes of recreation. But we look in vain for the evidence that the London County Council has done anything of the kind. Of course they may have blundered, but no one can deny that it is honestly desirous of meeting the views of the philanthropist in question. The donor had six months during which he could have intimated his objection to the clauses, or any part of the clauses, in contravention of his ideas as to the utilisation of the Palace, and it was only when he appeared to be perfectly satisfied, preserving that silence which gives consent during all the stages of the Bill, that the Bill received Royal consent for passing through. If even now the philanthropist in question would be good enough to condescend upon particulars, and specify exactly what kind of clause it is that he wants, he could have it for the asking; but at present there seems to be no prospect of getting this simple matter arranged. As a result the public suffers.

Now, what is the explanation? Can it be that we have here a case of that double personality, which Robert Louis Stevenson made such use of in his famous story of Dr. Jekyll and Mr. Hyde? This explanation would enable the charitable to conclude that the money after all may be paid, and the Palace secured to the public. A donor, whom we will call Dr. Jekyll, was evidently honest, and desirous of benefiting the population of half-a-million which live in the immediate neighbourhood of the Albert Palace. In order to give effect to his wishes he publicly committed himself to a promise to subscribe all the money that was necessary to save the Palace for the people. How then is it that the Palace has not been saved? Is this not a case of a Mr. Hyde usurping the appearance and identity of Dr. Jekyll, and to dishonour the name and fame of his original? If so, we must all hope that Dr. Jekyll will assert himself speedily, and Mr. Hyde may no longer be allowed to play tricks with the good faith of a public benefactor.

In any case, even if Mr. Hyde should continue in perpetuity in possession of the bodily appearance of Dr. Jekyll, I earnestly hope that the London County

Council and the public will not allow the Palace to be sacrificed because of the double identity of a single individual. It would have been well, no doubt, if Dr. Jekyll could have carried out his benevolent designs without the interference of his *alter ego*, but if the worst should come to the worst, and we should have Mr. Hyde in permanence, let us hope that other philanthropists will come forward and save the Palace for the people.

BETTERING THE LOT OF WORKING WOMEN.

MISS EMILIE A. HOLYOAKE, Secretary of the Women's Trade-Union League, reviews the present "Industrial Position of Women" in the *Humanitarian*. Her general conclusion is that "the event which will most surely hasten the improvement in workshop and factory life is the appointment of women inspectors":—

It is to be hoped that, now we have women factory inspectors, we shall never in the future need to approach a Home Secretary with such grievances as reached Mr. Asquith's ears recently from workers in factories. Many of the complaints were in written documents, handed in unread, that they might not offend the ears of those present. Hundreds of women suffered daily from a state of things admitted to be too bad to be openly discussed; women are allowed by society to live under these conditions, but not to speak of them.

THE GOSPEL OF COOKERY.

Happily there are brighter stories to tell—of the care of employers and others for women at work:—

The great disadvantage to women employed in factories and workshops, is that they acquire no domestic tastes. . . . Young girls in factories need this deficiency in their education remedied, and it is to some extent being counteracted by the teaching of cooking in board schools.

The Honor Club for Working Girls, in Fitzroy Square (founded by Miss Honor Brooke), has this end in view. It gives working girls a place of meeting, and creates sociability among them, with opportunities of learning cooking and other useful arts: the special feature of the cooking is that it is such as would be required in a workman's home, and with only such utensils as would be found in a poor man's house. . . .

Colonel Ackroyd, of Ackroyd, near Huddersfield, set an example by building large rooms where the women could cook their food, and ladies at first went down to superintend the meals. Messrs. Cope, the cigarmakers of Liverpool, also gave their employes the advantage of large well-lighted workrooms, fitted with separate tables for workers. At this factory a woman was employed to teach the girls cooking, and fifty were taught at a time. . . . This fact caused the girls employed there to get married so readily that Mr. Cope stated it was a disadvantage to him.

FLOWERS, PICTURES AND AFTERNOON TEA.

Another example of workshops where the usual monotony is broken, and the girls have opportunity of having flowers around them, and pictures for the eye to rest on, in place of bare walls, is the Co-operative Wholesale Society's Boot and Shoe Works, in Leicester.

"The Ship," a workshop built by Messrs. Longman and Co. on Saffron Hill, is also mentioned:—

Afternoon tea is arranged for there, and the women and girls troop into a spacious dining-room, at the sound of a gong. At midday, dinner is cooked for the employes—some clubbing together for a small joint, and others having separate dishes. Besides the comfort of a large dining-room with comfortable seats, there is the great advantage that the work-rooms are being replenished with fresh air.

THE *Sentinel* for October publishes an analysis of the personnel of the Opium Commission, and also reports briefly the proceedings at the International Conference of the British and Continental Federation against the State Regulation of Vice, held at the Hague, Sept. 21-24.

THE NEW BOOKS OF THE MONTH.

NOTICE.—For the convenience of such of our readers as may live at a distance from a bookseller, any Book they may require, mentioned in the following List, will be forwarded free to any part of the United Kingdom, from the Publishing Office of the REVIEW OF REVIEWS, 125, Fleet Street, on receipt of Postal Order for the published price of the Book ordered.

IN the first year of the present century a saint was born in England who died in 1882, after having given his name to a movement which transformed the Anglican Church. The task of writing his biography was undertaken by another saint, the most distinguished of the disciples of his school, who, after eight years' labour, fell by the way and died. Then the work passed into other hands, and is now being slowly carried out to its completion. The first saint was E. B. Pusey, a married saint, who owed probably more of his religious drift to his wife than to the Fathers of the Church. The second saint was H. P. Liddon, and the first half of the biography,* which was published last March, has been completed by the Rev. J. O. Johnston and the Rev. R. J. Wilson, who are now busy with the remaining volumes. The book is ponderous. The subject, although of fascinating interest to the ecclesiastic and the historian, is no longer possessed of much attraction for the ordinary man. Pusey and the Tractarians of sixty years ago played a great part in their time. But to us they are coming more and more every day to resemble the gigantic Saurians whose fossil remains are carefully preserved in museums of natural history. As we read this devout and scholarly tribute to the scholar and the saint whose name was for a whole generation the rallying cry of sectarian bitterness, we feel how entirely he was a man of another epoch. It is probable the interest will diminish rather than increase, for the heroic period of Dr. Pusey's life, the time of the Tracts, and the suspension, fell in the first half of the century, and are described in these volumes. The rest of his life was passed in times of much less storm and stress.

A very handsome volume † indeed is that in which Mr. Rowland Ward presents us with the latest adventures of Mr. F. C. Selous, the Nimrod of South Africa. Mr. Selous, who intended to have been at this moment lecturing in America, has been summoned to Mashonaland to defend the territory of the concession against Lobengula. The author of this delightful book was so recently the subject of a character sketch in these pages, that it is unnecessary to say more than that this latest book is worthy of his fame, and is produced in a style befitting the reputation of both author and publisher. It is more than a record of hunter's adventure. The concluding chapters tell modestly but lucidly the story of the occupation of Mashonaland. Mr. Selous was the guide of the pioneers, and the maker of the road by which they entered the country.

A much smaller book, but one which deals with much more important subjects than the embers of extinct con-

troversy or the vicissitudes of a Nimrod in Africa, is Dr. Goldwin Smith's "The United States."** This volume is a sketch by a master hand of the American Republic. It only professes to be an outline of the political history, but it gives more succinctly and vividly a picture of the rise and progress of the United States than any book of similar compass. Dr. Goldwin Smith is a brilliant writer, a philosophic observer, and a painstaking historian. He believes, as he tells us, that he "regards the American Commonwealth as the great achievement of his race, and looks forward to the voluntary reunion of the American branches of the race within its pale." Some day, possibly, he will see that the view of voluntary reunion of a world-encompassing race must be wider than a single continent. But he has done good service to the great cause by writing this handy, eloquent, and suggestive volume.

"His is a feeling about life which leads him to regard women as so many superfluous girls in a boys' game," said Mr. Henry James in a notable appreciation of Mr. Stevenson, which he contributed to one of the American magazines some years ago. And the majority of critics, always as ready to cavil at a man for what he has not, as to praise him for what he has, have joined in the cry: "Mr. Stevenson," they said in effect, "cannot draw a woman, cannot as a novelist enter into the passion of love." Gloriously are they answered, for his new book "Catriona"† contains two girl characters as loving and as charming as any in the fiction of Mr. Stevenson's contemporaries. Barbara Grant alone, the scheming Advocate's daughter, who works throughout the story for David Balfour's safety and happiness, should be enough with her delightfully winsome ways to make the fortune of a romance ten times less attractive than is "Catriona." "It is the fate of sequels to disappoint those who have waited for them," says Mr. Stevenson in his dedication; but he need have no fear: readers of "Kidnapped" have been eager for the redemption of his promise to continue the story of David Balfour's adventures. But even if they forget their delight in the keenest criticism they will find little in "Catriona" with which to be disappointed. It is true that the untoward ending of David's heroic endeavours to raise suspicion from and to save James Stewart of the Glens is a little bathetic, that this interest, with his after adventures in Holland with Catriona, make the book rather in two halves than in one complete and rounded whole, and that the David of the sequel is many years older, far more canny, than was the David who fled with Alan Breck through the heather. But when we consider the skill of characterisation, the wealth and variety of incident—there is no scene, by the way, as sensational as those by which "Kidnapped" is mostly remembered—and the charm of the

* "Life of Edward Bouverie Pusey, Doctor of Divinity, Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford." By Henry Darry Liddon, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's. Edited and prepared for publication by the Rev. J. O. Johnston, M.A., Vicar of All Saints, Oxford, and the Rev. Robert J. Wilson, M.A., Warden of Keble College, Hon. Fellow and formerly Tutor of Merton College. Four volumes. (Longmans.) Vols. I. and II. With Portraits and Illustrations. 36s.

† "Travel and Adventure in South-East Africa. Being the narrative of the last eleven years spent by the author on the Zambesi and its tributaries; with an account of the Colonisation of Mashonaland and the Progress of the Gold Industry in that country." By Frederick Courteney Selous, C.M.Z.S., Gold Medalist of the Royal Geographical Society, Author of "A Hunter's Wanderings in Africa." (Rowland Ward and Co.) With numerous illustrations and map. 21s.

* "The United States: an Outline of Political History, 1492-1871." By Goldwin Smith, D.C.L. (Macmillan and Co.) 312 pp., 8s. 6d.

† "Catriona, a sequel to 'Kidnapped,' being Memoirs of the further Adventures of David Balfour at Home and Abroad; in which are set forth his Misfortunes ament the Appin Murder; his Troubles with Lord Advocate Grant; Captivity on the Bass Rock; Journey into Holland and France; and Singular Relations with James Moore Drummond or MacGregor, a Son of the notorious Rob Roy, and his Daughter, Catriona." Written by Himself, and now set forth by Robert Louis Stevenson. (Casell.) Crown 8vo. Cloth. 1p. 37s. 6s.

descriptions and the dialogues, one is content to praise almost entirely a story which, if it is not foremost, is yet in the front rank of Mr. Stevenson's romances. The characters of the wily Lord Advocate Grant and of James More Drummond will stand among his most notable successes; while Catriona Drummond herself is a character whom we shall continue to love as long as fiction holds delight.

One of the most handsome books which has been published this year is the "Memoir of Edward Calvert," which has just been issued by Messrs. Sampson Low. The volume is an imperial quarto, illustrated with thirty-one full-paged plates and forty-one other illustrations, together with a portrait of the artist. The edition, which is limited to 350 copies, and is published at three guineas, is sumptuously got up and will do much to generalise the reputation which Calvert has long enjoyed among artists. Calvert was one of the friends of William Blake in his youth. In his latter days he devoted himself to classical subjects. He seems to have been in painting what Keats was in poetry,—an ancient Greek reincarnated in England at the beginning of the nineteenth century. The biography, which is written by his third son, tells the story of a long life more interesting to the artist than to the lover of adventure. There is added to the biography a second part devoted to the Principles of Art, taken from Calvert's notebooks. We have also notes and suggestions for the musical theory of colour. The chief attraction of the volume, however, is in the facsimile reproductions of Calvert's engravings. It is doubtful whether any more handsome book will be published this year.

BIOGRAPHY.

BELLASIS, EDWARD. *Memories of Mr. Serjeant Bellasis, 1800-1873.* (Burns and Oates.) Royal 8vo. Half leather. Pp. 215. 10s. 6d.

A very sumptuous biography illustrated with numerous photographic portraits of the Serjeant, his relations, and his friends. Serjeant Bellasis, although not one of the most conspicuous men of his day, nevertheless played some part in the Tractarian Movement of 1833, in connection wherewith he left papers of interest; and he was also an able, and for nearly a quarter of a century, a notable member of the Catholic body.

LINTON, W. J. *Life of John Greenleaf Whittier.* (Walter Scott.) Crown 8vo. Cloth. Pp. 202. 1s. 6d.

A volume of the Great Writers Series, including a bibliography by Mr. John P. Anderson of the British Museum.

Personal Recollections of Werner von Siemens. (Asher.) 8vo. Cloth. Pp. 416. 15s.

A volume of recollections of considerable personal and scientific interest. Werner Siemens besides being the head of the great firm of Siemens and Halske is, in his way, a scientific discoverer of importance. His services in developing the telegraphic system of Prussia and his discovery of the self-acting dynamo will be remembered by all interested in electricity, while some of the most interesting portions of the work are those in which he refers to the cable-layings in the Mediterranean and Red Seas, and between Ireland and the United States. The description of his early military career in the Prussian Artillery, where among other scientific discoveries he invented the processes of plating and gilding, and proposed and proved practicable the defence of harbours by means of submarine mines, to be fired by electricity, is well worth reading.

WATSON, JOHN, F.L.S. (Editor). *The Confessions of a Poacher.* (Leadenhall Press.) Paper Covers. 1s.

The poacher of these "Confessions" is no imaginary being; and Mr. Watson says in his editorial note that "he never met any man who was in closer sympathy with the wild creatures about him." The book is very fully illustrated by Mr. James West.

WHEATLEY, H. B., F.S.A. (Editor). *The Diary of Samuel Pepys, M.A., F.R.S. Volume II.* (George Bell and Sons.) 8vo. Cloth. Pp. 434. 10s. 6d.

The second volume of this very handsome and, for the first time, complete edition of Pepys' Diary. Mr. Wheatley has retained Lord Braybrooke's notes, but he has added many of his own, so that besides being the only complete edition the present is by far the most useful and the most convenient. The illustrations in this volume are portraits, reproduced in photogravure, of Sir Edward Montagu, Earl of Sandwich, K.G., Mrs. Pepys, and William Hewer;

ESSAYS, CRITICISMS AND BELLES-LETTRES.

GROSART, ALEXANDER B. (Editor). *"Thoughts that Breathe and Words that Burn," from the Writings of Francis Bacon, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England.* (Elliot Stock.) 24mo. Cloth. Pp. 206. 3s. 6d.

Another of the delightful little volumes of the Elizabethan Library. Dr. Grosart protests the difficulty of indicating the wealth of Bacon's writings in so small a selection, but he seems to have chosen wisely, and his readers will carry away no faint idea of the supreme richness of Francis Bacon's work. The "Essays" have been drawn upon but sparingly, being better known to all classes of readers than the majority of the author's books. "A reader of Bacon," says Dr. Grosart in his short introduction, "must be prepared for a demand on the most strenuous intellectual effort of which he is capable if he would scale the heights, or plumb the depths, or explore the vast reaches of the thinking herein set before him."

MALORY, SIR THOMAS, KT. *Le Morte d'Arthur. Part II.* (J. M. Dent and Co.) 4to. Paper Covers. 2s. 6d. net.

The second part of the very beautiful edition of "Le Morte d'Arthur," which Mr. Aubrey Beresley is illustrating with his wonderful decorations, designs, and initials, and for which Professor Rhys is to write an introduction.

TREVELYAN, MARIE. *Glimpses of Welsh Life and Character.* (John Hogg.) Crown 8vo. Cloth. Pp. 406. 6s.

With the object of awakening English interest in the land and life of the Cymru, Miss Trevelyan has endeavoured "to give glimpses, or faithful sketches, rather than studies of life and character in Wales."

FICTION.

ADAMS, E. C., M.A. *The Bow and the Sword: A Romance.* (Digby, Long and Co.) Crown 8vo. Cloth. 3s. 6d.

This is a story of the sixth century A.C., and deals with the adventures of Cambyges, father of Cyrus the Great. The tale is supposed to be read from cylinders discovered at Shushan. The romance is full of adventure of all kinds, with here and there a tinge of occultism, but only a tinge. The author takes his readers to Persia, Greece, and Egypt, and the allowance of bloodshed is sufficient even for those insatiable young cannibals of the nursery who insist on having their stories "buggy."

ALDEN, W. P. *Told by the Colonel.* (McClure.) Crown 8vo. Cloth. 3s. 6d.

Mr. Alden is one of the most humorous of all the American humorists, and the series of short stories originally "told by the Colonel" in the pages of the *Teller* and collected here have only one fault: they are too short, and there are too few of them. The original illustrations are reprinted.

BLACK, WILLIAM. *Sabina Zembra.* (Sampson Low.) Crown 8vo. Cloth. Pp. 509. 2s. 6d. New edition.

BLACKMORE, RICHARD DODDRIDGE. *Cradock Nowell: A Tale of the New Forest.* (Sampson Low.) Crown 8vo. Cloth. Pp. 461. 2s. 6d.

The second volume of the new and uniform edition of Mr. R. D. Blackmore's novels which Messrs. Sampson Low and Co. are publishing in a form similar, except in colour, to their editions of Mr. William Black and Mr. Thomas Hardy.

BRONTË, EMILY. *Wuthering Heights, and ANNE BRONTË'S Agnes Gray.* (J. M. Dent and Co.) Two volumes. Peap. 8vo. Cloth. 5s. net.

The two new volumes of this charming edition of the novels of Charlotte, Emily, and Anne Brontë. If the present edition is exhausted, could not Messrs. Dent, in reprinting, arrange that the whole of "Wuthering Heights" should appear in one volume? A uniformity of thickness is not so desirable as to outweigh the convenience of having the story in the single volume, and as the two books are not sold separately the purchaser would have no cause to complain of the thinness of the volume containing "Agnes Gray."

CRAWFORD, F. MARION. *The Children of the King: a Tale of Southern Italy, and Don Orsino.* (Macmillan.) Crown 8vo. Cloth. Pp. 320 and 430. 6s. each. New editions.

DELAND, MARGARET. *Mr. Tommy Dove, and Other Stories.* (Longmans.) Crown 8vo. Cloth. Pp. 288.

It is possible that the note of continual but never overstrained pathos in the short story that gives the name to this latest volume by the author of "John Ward, Præcher," may deter many readers from continuing what is certainly one of the cleverest and, in every sense, admirable collections of stories that has come from America since Miss Wilkins attracted the attention of the English reading public with her "Humble Romance." There is something of Miss Wilkins' touch in "Mr. Tommy Dove." Like many of her stories, it deals with the love of the middle-aged, but Miss Deland has infused her sketch with a sadness which has seldom its counterpart in Miss Wilkins' New England series. But the story is intensely natural, and one is hardly likely to forget the love that grew up for one another in the hearts of the middle-aged village apothecary and his old-maid patroness.

DICKENS, MARY ANGELA. *A Mere Cypher.* (Macmillan.) Crown 8vo. Cloth. Pp. 428. 3s. 6d. New edition.

DOWSON, ERNEST, and ARTHUR MOORE. **A Comedy of Masks.** (Heinemann.) Three volumes. 31s. 6d.

"It's all masks and dominoes; what does the form or colour of it matter?" says one of the characters in this uneventful story, in urging a wife to return to her husband who had lied to her, allowing her to think that he and his dearest friend had been the seducer of a girl who comes weeping to his house soon after his marriage. Philip Rathbarn, the friend who loving the wife had taken upon himself the burden of the husband's iniquity, is a well-drawn figure, but the other characters, with the exception of the prelate Charles Sylvester, are almost puppets; nor are they treated fairly by their creators, who give them important positions, place them in a train of circumstances of which at last one would like to hear the sequel, and then close the book without a reference to their success or failure. The disappointed artist Ockyn, for instance, appears either too much or too little; as he stands he is but a character who was made a painter for the sake of variety; but he might well have been studied more carefully and with greater candour—the constant reference to his mysterious life is only wearisome. The book, in fact, is rather dull: it is not workmanlike; but the authors deserve some credit for their unconventional ending, in which they allow the wife to return to her husband to face the world and the future with "the mask of a smile and mourning in her heart."

DOYLE, A. CONAN. **The Great Shadow and Beyond the City** (J. W. Arrowsmith, Bristol.) Crown 8vo. Cloth. Pp. 320. 3s. 6d.

To those who have eagerly read every book that has come from Dr. Conan Doyle since the appearance of "A Study in Scarlet," the stories in this volume will not be new. "The Great Shadow" appeared as the Bristol Annual for last Christmas, and was praised somewhat enthusiastically in THE REVIEW OF REVIEWS at that time, while "Beyond the City" formed the Christmas number of *Good Words* two or three years ago. It is amusing; but Dr. Doyle can do so much better work that one is jealous of its commonplaceness. As an instance of his versatility, however, it is interesting, for it belongs to neither of the two classes of fiction with which his name is now associated. The volume, by the way, is bound with such an entire absence of taste that one almost grudges it a place with the rest of Dr. Doyle's works.

FYFE, H. HAMILTON. **A Player's Tragedy.** (A. D. Innes.) Paper Covers. 1s.

The hero of this story is an actor, who felt his part so strongly that it gradually overpowered him, rendered him incapable of remembering the facts of his life, and brought him to a state of madness in which the characters and incidents of the play he is acting in are the only realities. The idea is a novel one and it is well worked out; but Mr. Fyfe's characters are not alive, and his habit of interrupting the progress of his story while he delivers his opinion on sundry irrelevant matters is hardly pleasant.

HARDY, THOMAS. **The Hand of Ethelberta: A Comedy in Chapters.** (Sampson Low.) Crown 8vo. Cloth. Pp. 412. 2s. 6d.

The latest volume of the cheap and tasteful monthly reissue of those of Mr. Hardy's novels which Messrs. S. and J. Low publish.

HARTE, BRET. **Sally Dows, etc.** (Chatto and Windus.) Crown 8vo. Cloth. Pp. 295. 3s. 6d.

Although the four stories in this volume will hardly rank with some of Mr. Bret Harte's earlier work, the book contains at least one character, that of Sally Dows herself, which for charm and winsomeness will be remembered with the best of his heroines. Miss Dows is a sort of Bathsheba Everdene. Alone in her southern State she had the strength of mind to assert herself to the all but conditions which followed the disastrous War of the Rebellion, and to use her influence to make the blacks who had been her uncle's slaves return to the work which the war had stopped. The story commences with as vivid and real a scene from the war as has been written, but its action mainly takes place three years afterwards, when white race and black were gradually settling down and the whites were accepting as inevitable their changed relations. The story hardly hangs together, perhaps, for its exciting conclusion, in which the tracking of a black man through a swamp by bloodhounds is among the incidents, seems rather an afterthought, and not part of the original scheme, but it is very readable. The other three stories are far shorter: only one of them, "The Transformation of Buckeye Camp," shows Mr. Bret Harte at his best.

HAWTHORNE, NATHANIEL. **Twice Told Tales.** Second Series. (Warne.) Crown 8vo. Cloth. Pp. 374. 2s.

A volume of the Chandos Classics.

JAMES, CHARLES T. C. **One Virtue: A Fiction.** (A. and C. Black.) Crown 8vo. Cloth. Pp. 497. 6s. New edition.

JEFFERIES, RICHARD. **Wood Magic: a Fable.** (Longmans.) Crown 8vo. Cloth. Pp. 379. 3s. 6d. Silver Library.

A new edition of the charming story of the adventures of Bevis and his friends among the birds and beasts of the heather and fields. Few books are better calculated to interest the young in natural history.

JEROME, JEROME K. **Novel Notes.** (The Leadenhall Press.) Crown 8vo. Cloth. Pp. 292. 3s. 6d.

These "Novel Notes" were so widely read in the *Idler*, where they have lately been appearing, that it is unnecessary to say more about them here than that they are perhaps the best work that Mr. Jerome has done, and that they are likely to please even those superior persons to whom he has ever been anathema. In fact, here and there is admirable writing and a faculty of invention which we would hardly have expected from the author of "Three Men in a Boat." The book is profusely illustrated by the *Idler* staff of artists.

LYSAGHT, SIDNEY ROYSE. **The Marplot.** (Macmillan.) Crown 8vo. Cloth. Pp. 425. 3s. 6d. New edition.

MITFORD, BETHEM. **The Gun-Runner: a Tale of Zululand.** (Chatto and Windus.) Crown 8vo. Cloth. Pp. 359. 3s. 6d.

Mr. Mitford's new story comes with particular opportuneness at a moment when a possible war in South Africa is everywhere discussed. It is an intensely exciting story, as full of riot and bloodshed, fighting, and the horrors of savage warfare as anything that Mr. Rider Haggard ever wrote, and as the author writes from a fulness of experience—he knew personally the bulk of the Zulu chiefs and leaders, including the King, who figure in his tale—the book has an interest over and above its interest as a mere story of adventure. Its incidents are mainly historical, and it is the kind of book that boys will rave about.

QUIDA. **A Dog of Flanders and Other Stories.** (Chatto and Windus.) Crown 8vo. Cloth. Pp. 293. 5s.

A new edition, uniform with the edition of "Himbi," published last year, of one of Quida's best known, best, and least remarkable books. The volume contains six illustrations by Mr. Edmund H. Garrett.

PHELPS, ELIZABETH STUART. **Donald Marcy.** (Heinemann.) Crown 8vo. Cloth. Pp. 282. 6s.

The authoress of "The Gates Ajar" has stepped from her accustomed paths in this brisk and amusing tale of American university life. How far the *Harle* of Miss Phelps's story resembles Yale and Harvard we do not know, but there is certainly a vast difference between it and our own universities. The book is crisply written and will well repay reading.

PRÆD, MRS. CAMPBELL. **December Roses.** (J. W. Arrowsmith, Bristol.) Paper Covers. 1s.

She was "a free, careless Irish girl," and she had promised to wait for him—"a romantic young Scotchman with a red heart and gray patrician blue eyes, who re-fell Longfellow and 'Childe Harold' in the intervals of musing cattle and shelling Indian corn." But her guardian interfered, and married her to a rich and brutish Englishman, who treated her so badly that, after ten years of misery, she had to get a divorce. And then she meets the Scotchman again, when he is on his way to meet his betrothed. The sequel is worth discovering—in a railway carriage.

SCOTT, SIR WALTER. **Kenilworth.** (A. and C. Black.) 8vo. Cloth. Pp. 473. 5s.

The ten illustrations in this new volume of the Dryburgh edition of the Waverley novels are by Mr. H. M. Paget.

SCOTT, SIR WALTER. **Kenilworth.** (J. C. Nimmo.) Two volumes. Crown 8vo. Cloth. 6s. each, net.

The Border Edition of Scott has now been running for twelve months. In another year it will be complete, and we shall have then one of the most worthy editions of any great novelist's works which have ever been published. Mr. Lang and Mr. Nimmo between them contrive to keep up the high standard of excellence with which the edition was inaugurated. "Kenilworth," which appeared on September 1st, is a story which lends itself well to illustration, and the twelve sketches which adorn these two volumes are all drawn and etched by Ad. Lalauze with true artistic expression, and a clear appreciation of the novelist's purpose. Mr. Andrew Lang, in his introductory essay, enters very fully into Scott's construction of the story and the truth about Amy Robsart, so far as the truth about her has been ascertained since "Kenilworth" was written. We advise all who want a good edition of Scott, if they have not already done so, to hurry up and subscribe for the Border Edition. "The Pirate" appeared in two volumes on October 1st.

SPENDER, MRS. J. KENT. **A Strange Temptation.** (Hutchinson.) Three volumes. 31s. 6d.

Does a conscience really exist? and, if it does, has it enough force and vitality to affect the happiness and even the action of a person healthy in body and mind, and quite unprepared by training for any ideas of either God or sin? This is the problem which Mrs. Kent Spender has tried to work out in the form of a story. Her heroine, Polly, in whom the power of conscience is tried, is a far more attractive and interesting character than the somewhat rigid Ralph Carlyon or the saintly Eleanor.

The Passing of a Mood. (T. Fisher Unwin.) Long leap. 8vo. Paper Covers. Pp. 203. 1s. 6d.

The twenty-one sketches in this volume are, we believe, the work of contributions to the now defunct undergraduate journal, the *Cambridge Observer*, in whose pages they made their first appearance. Some one or two are very clever, an equal number are rather clever, one at least is exceedingly disagreeable, and the rest are rubbish; but the collection is worth reading if only to see what the modern young man, with a culture derived from a study of De Maupassant and contemporary French novelists, can do when he sets himself down to produce the work after which his soul yearns. In most cases the result is, not naturally, analysis run mad and clumsily treated withal.

WINTER, JOHN STRANGE. **The Soul of the Bishop.** (F. V. White.) Two volumes. 21s.

Forsaking for the moment the light chronicling of barrack-room stories and the romances of the garrison town, Mrs. Stannard has turned her attention to the theological novel. She has attempted to present in the character of her heroine "an attitude of mind which is very prevalent to-day," and which is mainly to be traced to a sense of the inconsistency of some of the Church's Articles of Religion and "the original Christianity which Christ Himself taught." Cecil

Constable, Mrs. Stannard's heroine, during her engagement to the Bishop of the diocese in which she lived, not unnaturally turned her attention somewhat more carefully to the doctrine of the Church in which, as a matter of course, she had from childhood worshipped. With terror she discovered, much as Mrs. Besant discovered, that there were things in the orthodox creed against which her common-sense revolted and which no tradition of faith could induce her to accept. Nor could her lover do more than temporarily still her questioning; the doubts reasserted themselves, and she came to the conclusion that she had no religious belief of any kind. Under these circumstances nothing was to be done but to break off her engagement with the man whom she loved with her whole heart and who loved her with the strength and constancy which so often comes with middle-age. And so were the two lives blighted: Cecil's by reason of the doubts first instilled into her mind by the inconsistencies and unjust teaching of the Thirty-nine Articles; the Bishop's by his great loss and the disappointment of all his hopes. The story is not ill-written, and it contains plenty of pages of theological discussion.

ZANGWILL, I. *Ghetto Tragedies.* (McClure.) 18mo. Parchment. Pp. 236. 1s. net.

There can be no question, with this volume and "Children of the Ghetto," from which to judge, that Mr. Zangwill's true forte is not so much in the humorous story as in the treatment of Jewish life and character. He combines a meretricious but effective style with an unusual power of characterisation and of dramatic intensity, and there is not one of these four poignant and original sketches which do not show the hand of the artist. Mr. Zangwill is at present the supreme delineator of the picturesque East-end Jew. Taking for his subject a class which to the outsider appears sordid and ugly, he has presented it with a success and in a manner that is his alone; and now that he has awakened our keen interest in the Ghetto and its inhabitants, it is to be hoped that we may have many other volumes with a similar source of inspiration. Mr. McClure deserves a word of praise for the way in which "Ghetto Tragedies" is produced: of pocket libraries its shape is as convenient as any, and in paper, cover, and type it leaves nothing to be desired.

HISTORY.

ALLCROFT, A. H., M.A., and W. F. MASOM, M.A. *The Tutorial History of Rome to 14 A.D.* (W. B. Clive and Co.) Crown 8vo. Cloth. Pp. 416. 3s. 6d. University Correspondence College Tutorial Series.

This volume, which shows the usual drawbacks and the usual advantages of very compressed manuals, traces the history of Rome down to the reign of Augustus. Its plan of arrangement is to divide clearly foreign from domestic history, while it at the same time indicates how the one series of events affected the other. Very ingenious little maps in black and white clear up the geographical aspect of the history; but the absence of an index detracts very largely from the value of the volume.

JOYCE, P. W., M.A., etc. *A Concise History of Ireland from the Earliest Times to 1837.* (M. H. Gill and Son, Dublin.) Crown 8vo. Cloth. Pp. 312. 3s.

Dr. Joyce has condensed the greater portion of this book from his "Short History of Ireland from the Earliest Times to 1608," which was published a month or two ago; but the chapters dealing with the years between 1608 and 1837 is of course new. Although greatly condensed "it is not," he says, "a cram book, but a connected, intelligible narrative, into which I have tried to infuse some life and spirit." The volume is divided into four parts, dealing respectively with the manners, customs, and institutions of the ancient Irish; Ireland under native rulers; the period of the invasion; and the period of insurrection, confiscation, and plantation.

BESANT, WALTER. *The History of London.* (Longmans.) Crown 8vo. Cloth. Pp. 256. 2s. 6d.

In a letter to the *Athenæum* Mr. Walter Besant denies that this book is merely an abridgement of his larger work on the same subject, published last year by Messrs. Chatto and Windus. "The History of London" is, he says, "a history of the city and its institutions, written in the hope that the study of this history, which may be taken to represent in essentials the history of all other English towns, will be found helpful in the education of our children, to whom we have at last begun to teach something of their duties and responsibilities as citizens, the privileges of their position, and the meaning of their inheritance." The book is very fully illustrated.

TREGARTHEN, GREVILLE. *Australian Commonwealth.* (T. Fisher Unwin.) Crown 8vo. Cloth. Pp. 444. 5s. Story of the Nations Series.

The author, writing from Sydney, has attempted in this volume to adhere as far as possible to the story of the seven colonies—New South Wales, Tasmania, Victoria, Western Australia, South Australia, Queensland, and New Zealand—without entering into questions that are still the subject of contention; and he quotes with approval Governor Philip's description of Australia as "the most valuable acquisition Great Britain ever made." As is usual with the Story of the Nations Series the volume is well illustrated and contains a number of maps.

MISCELLANEOUS.

ADDISON, KATE. *Economical Cookery for the Middle Classes.* (Hodder and Stoughton.) Crown 8vo. Cloth. Pp. 252. 3s. 6d.

A fourth edition, containing over three hundred more recipes than did the first, published fourteen years ago.

CORBET, R. ST. J. *From the Bull's Point of View: the True Story of a Bull-Fight.* (Leadenhall Press.) Paper Covers. 6d.

Mr. Corbett professes to write the true story of a Spanish bull-fight as seen in 1893, taking the only possible view of the subject and expressing the pious hope that "the tormentor of bulls and horses may be shamed, civilized, and legislated off the earth's surface ere we reach the year 1900." He marvels that a "sport" so fiendishly brutal and so unutterably cruel, a pastime so degrading and so foul, can be permitted as a national institution at the close of the nineteenth century.

PITT, RUTH J. *The Tragedy of the North Gods.* (T. Fisher Unwin.) 8vo. Cloth. Pp. 256. 6s.

Miss Pitt has attempted to show in this volume what the religion of the old Norseman was, on what lines he formed his life, and what were the ideas which braced him for warfare and death. Four illustrations are by Mr. J. P. Jacobm-Hood and Mr. J. A. J. Brindley.

WAGNER, LEOPOLD. *More About Names.* (T. Fisher Unwin.) 8vo. Buckram. Pp. 287. 7s. 6d.

Mr. Wagner, who is already well known to the curious in such matters from his "Names; and their Meaning," gives us in this volume what is practically a continuation of his first. It is full of interesting matter not easily to be found elsewhere, and an astonishing amount of reading and research must have gone towards its compilation. The titles of some of the chapters are: "Things Theatrical," "Titles of Honour," "Firearms and Projectiles," "Matrimony," "Schools of Philosophy," "Articles of Attire," "Printing Types," "Cordials and Beverages," "Poets and Poetry." Without an index such a book would be almost valueless, so it is well that "More about Names" contains one that is universally complete.

POETRY, MUSIC AND THE DRAMA.

CHAMBERS, E. K. (Editor.) *Shakespeare's "Macbeth."* (Blackie.) Fcap. 8vo. Cloth. Pp. 188. 1s.

The third volume of the Warwick Edition of Shakespeare, in which, as an attempt is made to present the greater plays in the dramatic, their literary aspect, and not merely as the material for the study of philology or grammar.

DOUGLAS, SIR GEORGE, Bart. *Contemporary Scottish Verse.* (Walter Scott.) 16mo. Cloth. Pp. 348. 2s.

A very admirable indication of all that is best in the poetical work of Scotchmen of to-day. With the exceptions of Mr. R. L. Stevenson, Mr. Andrew Lang, and Dr. George MacDonald, Sir George Douglas has been guided in his selections from the work of all writers now living by the poets themselves; and, on the whole, the selection seems judicious, and fairly representative. The list of poets is not a long one: William Bell Scott, James Thomson ("B. V."), Professor Blackie, Dr. George MacDonald, Dr. Walter C. Smith—who should surely have included "Waiting" and "Mirren" among the verses by which he is represented—Earl of Southesk, Professor Veitch, Professor Nichol, Robert Buchanan, Andrew Lang, Alexander Anderson, J. Logie Robertson ("Hugh Halliburton"), Robert Louis Stevenson, William Sharp, John Davidson, and the editor himself, who adds a brief introductory and critical note. A brief collection of notes by the authors, a dated list of their chief poetical publications, and a glossary—although there is very little dialect verse in the collection—greatly add to the value of the anthology, which has for frontispiece, we should add, an admirable photograph of the portrait of Mr. Stevenson which appeared in the REVIEW a few months ago.

Poems of Charlotte, Emily, and Anne Brontë, with Cottage Poems by Patrick Brontë. (J. M. Dent and Co.) Fcap. 8vo. Cloth. Pp. 246. 2s. 6d. net.

Issued uniform with the edition of the Brontë novels which Messrs. Dent are now publishing. The volume contains three illustrations: the Birthplace of Charlotte Brontë, the Brontë Waterfall, and Haworth Church and Parsonage.

WRIGHT, J. C. (Editor.) *Wordsworth for the Young.* (Jarrold.) Crown 8vo. Cloth. Pp. 100.

A selection of those of Wordsworth's poems which are most suitable for young readers, with brief notes by the editor.

REFERENCE BOOKS.

FOVARGUE, H. W., and J. J. OGLE. *Public Library Legislation.* (Simpkin.) Paper Covers. Pp. 172. 2s. 6d.

A timely guide to the law relating to public libraries and technical education, and all other statutes affecting libraries, museums, art galleries, etc., in the United Kingdom. The Acts of 1892 and 1893 being included, the volume is an indispensable handbook to all interested in the Public Library and Technical Education movements. The complete list of towns where the Public Libraries Acts have been adopted, corrected to June 30, 1893, is given in the Library Association Year Book referred to below.

Library Association Year-Book for 1893. (Simpkin.) Paper Covers. Pp. 94. 1s.

This book gives, besides syllabuses of the examinations held by the Library Association and specimens of examination questions, the British Museum Cataloguing Rules, the Bodleian Library Cataloguing Rules, and the Cataloguing Rules adopted by the Library Association. The rules of the British Museum are appalling; those of the Bodleian are more reasonable; and those of the Library Association are quite simple and sensible.

SCIENCE AND NATURAL HISTORY.

"A SON OF THE MARSHES." **Forest Tithes and Other Studies from Nature.** (Smith, Elder and Co.) Crown 8vo. Cloth. Pp. 208. 5s.

A series of papers, reprinted from the magazines, by the only man upon whom the mantle of Richard Jefferies has fallen.

BURNETT, J. COMPTON, M.D. **Diseases of the Skin: Their Constitutional Nature and Cure.** (Homoœopathic Publishing Co.) Fcap. 8vo. Cloth. Pp. 240. 3s. 6d. Second edition, revised and enlarged.

BUTLER, EDWARD A., B.A., B.Sc. **Our Household Insects: An Account of the Insect Pests found in Dwelling-houses.** (Longmans.) Crown 8vo. Cloth. Pp. 344. 6s.

The contents of this book originally appeared as a series of articles in *Knowledge*, whence they have been reprinted with a large number of very admirable illustrations, photographic and otherwise. Mr. Butler has written primarily for those who have no special knowledge of the subject, endeavouring to put the descriptions of insect structure into ordinary language as far as possible; and his aim has been to show that every one has ready to hand, with very little trouble in the way of collection, abundant material for the practical study of that most fascinating branch of natural history, entomology.

DAWSON, SIR J. WILLIAM, F.R.S., etc. **Some Salient Points in the Science of Earth.** (Hodder and Stoughton.) Crown 8vo. Cloth. 7s. 6d.

"The present work contains," says Sir William Dawson in his preface, "much that is new, and much in correction and amplification of that which is old; and is intended as a closing deliverance on some of the more important questions of geology, on the part of a veteran worker, conversant in his younger days with those giants of a younger generation, who, in the heroic age of geological science, piled up the mountains on which it is now the privilege of their successors to stand." In his final paper upon "Man and Nature," the author says that "mere materialistic evolution must ever and necessarily fail to account for the higher nature of man," and that the present want of union in the relations between man and nature "requires for its rectification nothing less than the breathing of that Divine Spirit which first evokes order and life out of primeval chaos." Other chapters deal with such subjects as "World-making," "The Imperfection of the Geological Record," "The History of the North Atlantic," "The Appropriation and Succession of Animal Forms," "The Genesis and Migration of Plants," "The Growth of Coal," "The Great Ice Age," and "Early Man."

HOUSSEY, FRÉDÉRIC. **The Industries of Animals.** (Walter Scott.) Crown 8vo. Cloth. Pp. 258. 3s. 6d. Contemporary Science Series.

This English translation has been revised throughout and enlarged, with the author's co-operation. It deals, *in ter alia*, with the hunting, fishing, wars and expeditions of animals, their methods of defence, their provisions and domestic animals, the rearing of their young, and their dwellings and their defence and sanitation. The book contains forty-four illustrations.

HUXLEY, THOMAS H. **Method and Results: Essays.** (Macmillan.) Globe 8vo. Cloth. Pp. 430. 5s.

The first volume of a collected edition of Professor Huxley's works to be published at monthly intervals in the Eversley Series. The book opens with a short autobiographical paper, which is followed by a series of essays, the oldest of which first appeared in 1866. In one of the essays, that upon Descartes' "Discourse touching the Method of Using One's Reason rightly and of Seeking Scientific Truth," is given an account of the indispensable conditions of scientific assent, as defined by Descartes; the remaining eight, in Professor Huxley's own words, "set forth the results, which are attained by the application of the 'Method' to the investigation of problems of widely various kinds; in the right solution of which we are all deeply interested." What these problems are can be gathered from the titles of the different essays: "On the Advisability of Improving Natural Knowledge," "The Progress of Science," "On the Physical Basis of Life," "On the Hypothesis that Animals are Automata," "Administrative Nihilism," "On the Natural Inequality of Man," "Natural Rights and Political Rights," and "Government: Anarchy or Regimentation."

MACH, DR. ERNST. **The Science of Mechanics: a Critical and Historical Exposition of its Principles.** (Watts and Co.) Crown 8vo. Half Leather. Pp. 534.

This volume is not, says the author, a treatise upon the exposition of the principles of mechanics, its aim being rather to clear up ideas, expose the real significance of the matter, and get rid of metaphysical obscurities. The little mathematics it contains is merely secondary to its purpose. The book is illustrated with numerous diagrams, portraits, etc.

Philips' **Anatomical Model: a Pictorial Representation of the Human Frame and Its Organs.** (Philip.) Royal 8vo. Paper cover. 2s.

Dr. Schmitt's descriptive text for this work has been adapted into English by Mr. William S. Furnaux. The arrangement of the model of the human body is very ingenious, and the book is likely to interest many readers in human physiology and anatomy.

WALKER, JANE H., M.D., etc. **A Handbook for Mothers.** (Longmans.) Crown 8vo. Cloth. Pp. 200. 2s. 6d.

Contains simple hints to women on the management of their health during pregnancy and confinement, together with plain directions as to the care of infants.

THEOLOGICAL.

EXELL, REV. JOSEPH S., M.A. **The Biblical Illustrator: Hebrews.** Volume II. (Nisbet.) 8vo. Cloth. Pp. 685. 7s. 6d.

EXELL, REV. JOSEPH S., M.A. **The Biblical Illustrator: The Acts.** Volume I. (Nisbet.) 8vo. Cloth. Pp. 722. 7s. 6d.

MACGREGOR, REV. JAMES, D.D. **The Revelation and the Record: Essays on Matters of Previous Question in the Proof of Christianity.** (T. and T. Clark, Edinburgh.) 8vo. Cloth. Pp. 265. 7s. 6d.

TRAVEL, GEOGRAPHY AND TOPOGRAPHY.

BICKFORD-SMITH, R. A. H., M.A. **Greece under King George.** (Bentley.) 8vo. Cloth. Pp. 350. 12s. With Map.

A very comprehensive work whose scope can best be judged from the titles of the chapters: "Population," "Agriculture," "Forests," "Industries," "Commerce," "Business," "Internal Communication," "Finance," "Public Order," "Education," "Culture," "Archæology," "Religion," "Army and Navy," "Politics," "Society," "Philanthropy," and "Pantheism." It is pleasant to notice that Mr. Bickford Smith takes a very cheerful view of the Greek character, and of the country as it stands to-day.

EYRE-TODD, GEORGE. **Byways of the Scottish Border: a Pedestrian Pilgrimage.** (James Lewis, Selkirk.) 4to. Cloth. Pp. 226. 4s. 6d. net.

The record of a ten days' walking tour through some of the most famous districts of the Border country, from Moffat eastwards. The volume is illustrated with process reproductions of twelve water-colour drawings of Mr. Eyre-Todd's companion, Mr. Tom Scott, A.R.S.A., and is certainly produced in a way that reflects the greatest credit both on provincial printing-press and provincial publisher.

GORDON, A. E. **"Clear Round"; or, Scels of Story from Other Countries.** (Sampson Low.) Crown 8vo. Cloth. 7s. 6d.

This is a record of a tramp round the world: three and a half months from Liverpool across Canada to Japan, to which the most interesting part of the book is devoted, and then home over India.

MORLEY, GEORGE. **Rambles in Shakespeare's Land.** (The Record Press.) Fcap 8vo. Cloth. Pp. 58.

A charming and useful little volume containing a series of descriptions "of the scenes in the shire for ever made famous by the birth and genius of Shakespeare." The author's aim has been to gather some account, somewhat more lengthy than is usually to be found in guide-books, of the chief places of historical and antiquarian interest in Warwickshire. He has certainly succeeded.

PAYNE, EDWARD JOHN, M.A. (Editor). **Voyages of the Elizabethan Seamer to America: Select Narratives from the "Principal Navigations" of Hakluyt.** First Series. (Clarendon Press, Oxford.) Crown 8vo. Cloth. Pp. 272. 5s. New edition.

Besides the lengthy, but very interesting, introduction, and a brief note on Hakluyt's life and works, this first series contains "Directions for Taking a Prize," the narratives of the three voyages taken by Hawkins, the three by Froisher, the famous voyage of Drake, and the description of "The Great Armada."

CONTENTS OF REVIEWS AND MAGAZINES.

ENGLISH AND AMERICAN.

Altruistic Review.—21, Quincy Street, Chicago. Sept. 15. 20 cents.
The Case at Brook Farm. Rev. A. B. Chaffee.

Amateur Work.—Ward, Lock, Salisbury Square. October. 6d.
Cutting and Polishing Pebbles. Illustrated.

American Journal of Politics.—114, Nassau Street, New York.
September. 35 cents.

The Limits of a State Education. General M. M. Trumbull.
Should We Restrict Immigration? Arthur Cassot.
Miss Dix, Philanthropist and Asylum Reformer. E. A. Meredith.
Wealth and Its Distribution. E. N. Dingley.
A Permanent Solution of the Chinese Question. Kurt von Staufen.
The Congress of Law Reform. Belva A. Lockwood.

Andover Review.—27, King William Street, Strand.
September—October. 50 cents.

The Supernatural. Rev. Chauncey B. Brewster.
Historical Presuppositions and Foreshadowings of Dante's "Divine Comedy."
William M. Bryant.
An Elizabethan Mystic: Giles Fletcher. Gamaliel Bradford, jun.
Sunday in Germany. Prof. G. M. Whitcher.
Recent Theosophy in Its Antagonism to Christianity. Rev. W. J. Lhamon.
The Next Meeting of the American Board.

Anglo-Continental.—16, Tokenhouse Yard, Lothbury. Sept. 6d.
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Antiquary.—Elliot Stock. October. 1s.
Notes on Archaeology in the Blackmore Museum, Salisbury. J. Ward.
The Archaeology of Kent. Illustrated. G. Payne.
Quarterly Notes on Roman Britain. F. Haverfield.

Arena.—153, Fleet Street. September. 50 cents.
A Money Famine in a Nation Rich in Money's Worth. G. C. Douglas.
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The Bacon-Shakespeare Case. Verdict No. 2. Rev. M. J. Savage and Others.
The New Education and the Public Schools. B. O. Flower.

Argosy.—8, New Burlington Street. October. 6d.
The Pyramids "At Home." Illustrated. C. W. Wood.

Asclepiad.—(Quarterly). Longman. Second Quarter. 2s. 6d.
The Lancet as an Instrument of Precision in Medical Practice.
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John Locke. With Portrait.
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Asiatic Quarterly Review.—Oriental University Institute, Woking.
October. 6s.

The Defence of India. General Lord Chelmsford.
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New Serial Stories—"Sir Robert's Fortune," by Mrs. Oliphant, and "A Costly Freak," by Maxwell Gray.
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The Isthmus of Panama and Sea Power. A. T. Mahan.
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Austral Light.—St. Francis' Lodge, Melbourne. August. 6d.
The Land Question in Victoria. Very Rev. P. Delany.
The Silver Question: Bi-metalism and Wages. G. D. Meudell.

Bankers' Magazine.—85, London Wall. October. 1s. 6d.
Banking Reserves and Autumn Demands. R. H. Inglis Palgrave.
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South African Gold Supplies.
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Blackwood's Magazine.—37, Paternoster Row. October. 2s. 6d.
Our Latest Arbitration: The United States in International Law.
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The Decadence of Parliament.

Board of Trade Journal.—Eyre and Spottiswoode. September 15. 6d.
Development of the World's Telephones.
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Cabinet Portrait Gallery.—Cassell. October. 1s.
Portraits and Biographies of the Tzarevitch, Mdles. Giulia and Sofia Ravogli, and Mr. A. W. Pinero.

Californian Illustrated Magazine.—5, Agar Street. September. 25 cents.

The Southern Ute Indians. Illustrated. Verner Z. Reed.
Pacific Coast Women's Press Association. Illustrated. Emilie T. Y. Parkhurst.
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Silver Coinage. Hon. W. W. Bowers.
The Californian Naval Battalion. Illustrated. W. F. Burke.
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A Foreigner's Misconceptions: Mr. Bryce on America. Ex-Gov. L. A. Shelton.
Henry Irving. With Portrait. Peter Robertson.
Nevada Footprints. Illustrated. Robert H. Davis.

Canadian Magazine.—Ontario Publishing Co., Toronto. September. 25 cents.

The Manitoba School Question. Prof. Bryce.
A Whirlwind of Disaster in the United States. Erastus Wiman.
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Copper Mining in Nevada. Illustrated. Ernest V. Clemens.
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Catholic World.—Burns and Oates. September. 35 cents.
The Spirit of St. Francis de Sales in the North-West. Illustrated. E. G. Martin.
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Celtic Monthly.—17, Dundas Street, Kingston, Glasgow. October. 3d.
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Century Magazine.—Fisher Unwin. October. 1s. 4d.

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Chambers's Journal.—47, Paternoster Row. October. 8d.

The Royal Irish Constabulary.
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New Serials:—"Twixt Earth and Ocean," by S. O'Grady; "Under the Shadow of Night," by D. H. Parry.
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Church Missionary Intelligencer.—16, Salisbury Square. Oct. 6d.

The History of the Church Missionary Society. Rev. C. Hoie.
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Friendly Relations between Parson and People in Country Parishes. Rev. H. W. Beauchamp.
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Contemporary Review.—Isbister. October. 2s. 6d.

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 The All-Sufficiency of Natural Selection. Conclusion. Prof. A. Weismann.
 A Note on Panmixia. George J. Romanes.

Cornhill Magazine.—15, Waterloo Place. October. 6d.

What Men Call Instinct.
 Happy Pairs at Dunmow.
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 Dial.—24, Adams Street, Chicago. September 16. 10 cents.
 Ibsen's Treatment of Self-Illusion. H. H. Boyesen.

Economic Journal.—Macmillan. September. 5s.

Report of Annual Meeting: Ethics and Economics. G. J. Goschen.
 The Agricultural Problem. W. E. Bear.
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 The Indian Currency Committee's Report. F. C. Harrison.
 "Syndicate Agriculture." H. W. Wolff.
 A French Co-operative Society at Villaines. Le-lie F. Scott.
 Fiscal Reform in Holland. Professor H. B. Greven.
 French Protection and Swiss Retaliation. E. Castelot.

Educational Review.—(American.) F. Norgate and Co.

September. 1s. 8d.
 Samuel Chapman Armstrong. Herbert Welsh.
 Literary Spirit in the Colleges. F. H. Stoddard.
 The Educational Ideas of Leland Stanford. D. S. Jordan.
 The Old and the New Geometry. G. R. Halsted.
 International Educational Congresses of 1893. R. Waterman, jun.

Educational Review.—(London.) 2, Creed Lane. September. 6d.

Religious Education: Ways and Means. Rev. Prebendary Harry Jones.
 The Cambridge Historical Tripos. Oscar Browning.
 The Crisis at Westminster School. John Gibson.
 The Cambridge Summer Meeting. Arthur B. Fry.
 Westfield College. Illustrated.
 Francis K. Shenton. Maude Egerton King.

Engineering Magazine.—3, Salisbury Court, Fleet Street.

September. 25 cents.
 Some Facts about the Silver Industry. Albert Williams, jun.
 A Scientific Analysis of Money. Emil Schalk.

The Real Condition of the Farmer. G. E. Roberts.
 Fallacy of Municipal Ownership. M. J. Francisco.
 Steamboating in the West and South. Illustrated. W. Kennedy.
 Growth of Commerce on the Lakes. H. C. Pearson.
 The Need of Uniform Building Laws. W. J. Fryer.
 Nickel-Steel Armour-Plate for the Navy. Illustrated. R. B. Dashiell.
 Electricity and Electric Generators. Illustrated. H. F. Parshall.
 Distance and Railway Tariffs. J. L. Cowles.

English Illustrated Magazine.—193, Strand. October. 6d.

The Coburgers and the English Court. Illustrated. C. Lowe.
 Ranelagh Gardens. Illustrated. Austin Dobson.
 The Race for Wealth in America. Illustrated. Edgar Fawcett.
 The Wax Effigies in Westminster Abbey. Illustrated. A. G. Bradley.
 A Naturalist in a Swiss Forest. Illustrated. C. Parkinson.
 Should Women Smoke? Lady Colin Campbell and Mrs. Lynn Linton.
 Canada and Her New Governor. Illustrated. P. A. Hurl.

Expositor.—27, Paternoster Row. October. 1s.

Aristion, the Author of the Last Twelve Verses of Mark. F. C. Conybeare.
 Was there a Golden Calf at Dan? Archdeacon Farrar.
 St. Paul's Conception of Christianity. Professor A. B. Bruce.
 The Church and the Empire in the First Century. Professor W. M. Ramsay.

Expository Times.—Simpkin, Marshall. October. 6d.

"In Many Parts and in Many Fashions." Bishop B. F. Westcott.
 Alexander Vinet. Vernon Bartlett.
 The Kingdom of God in the Teaching of Christ. Prof. H. H. Wendt.
 Wendt on the Self-Witness of Jesus. Prof. James Orr.

Fireside Magazine.—7, Paternoster Square. October. 6d.

The late Rev. W. B. Chester, Bishop of Killaloe. Illustrated. Rev. C. Bullock.
 The History of Common Things; Boots and Shoes. G. L. Apperson.

Fortnightly Review.—Chapman and Hall. October. 2s. 6d.

The Causes of Pessimism. Dr. C. H. Pearson.
 The Unemployed. Arnold White.
 Atoms and Sunbeams. Sir Robert Ball.
 The Royal Road to History. Frederic Harrison.
 The Balance of Trade. General Sir G. Chesney.
 The Industrial Position of Women. Lady Dilke.
 The Pomaks of Rhodope. J. D. Bouchier.
 University Systems. Prof. Patrick Geddes.
 Electric Fishes. Dr. McKendrick.
 Notes of a Journey in South Italy. J. A. Symonds.
 The Silver Question. Dana Horton.
 Rehabilitation of Silver. A. G. Schiff.

Forum.—Edward Arnold. September. 2s. 6d.

A Century's Struggle for Silver in United States. John B. McMaster.
 The Vatican and the United States. Rev. Dr. E. McGlynn.
 Phenomenal Aspects of the Financial Crisis. A. C. Stevens.
 My Four Favourite Parts: (Same Article as in *English Illustrated Magazine* of September). Henry Irving.
 The Brooklyn Idea in City Government. Edward M. Shepard.
 Criminals not the Victims of Heresy. Wm. M. F. Round.
 Books and Readers in Public Libraries. C. B. Tillinghast.
 Federal and Confederate Pensions Contrasted. M. B. Morton.
 Women's Excitement over "Woman." Helen Watterson.
 The Scotch Banks, Their Branches and Cash Credits. A. S. Michie.
 The Pay of American College Professors. Dr. W. R. Harper.
 Food Waste in American Households. Professor W. O. Atwater.
 Compulsory State Insurance: Its Effect in Germany. John Graham Brooks.

Frank Leslie's Popular Monthly.—110, Fifth Avenue, New York.

October. 25 cents.
 Perpendicular New York. Illustrated. Rev. Peter MacQueen.
 The World's Fair Cosmopolis. Illustrated. Edward B. McDowell.
 Gisors Carlucci. Illustrated. Mary Hasgrave.
 A Journey to the Garden of Eden. Illustrated. Etta R. Donaldson.
 The Unifying of Germany. Illustrated. Daniel D. Bidwell.
 Topolobambo: A Latter-day Utopia. Illustrated. Charles M. Harger.

Gentleman's Magazine.—Chatto and Windus. October. 1s.

The Crime of the Templars. James F. Crombie.
 The "Demon" Star: Algol. J. Ellard Gore.
 Life in Modern Egypt. C. B. Roskance Kent.
 Moses Mendelssohn (1729-1786). Rev. Dr. Joseph Strauss.
 The Parish Church of the House of Commons—St. Margaret's, Westminster.
 Mary L. Sinclair.
 The Massacre of Chicago. James Milne.
 Some Curiosities of Geology. G. W. Bulman.
 The Stock Exchange and the Public. H. J. Jennings.

Geographical Journal.—1, Savile Row. September. 2s.

Journeys in French Indo-China. Concluded. Hon. G. N. Curzon.
 The Zoutpansberg Goldfields in the South African Republic. Fred Jepps.
 The Stairs Expedition to Katangaland. J. A. Maloney.

Girl's Own Paper.—56, Paternoster Row. October. 6d.

Dove Cottage, Grasmere. Wordsworth's Home. Milward Wood.
 Caroline of Ansbach. Sarah Tytler.
 What Working Girls say about Sunday. Ruth Lamb.
 The Great Java Eruption. Lady Mary Wood.
 The Flags of our Empire. What They Are and How to Make Them.

Godey's Magazine.—376, Strand. September. 1s.

The Woman Question in Japan. Illustrated. Helen E. Gregory-Fletcher.

Good Words.—Isbister. October. 6d.
 "Lead, Kindly Light," and Cardinal Newman. Rev. T. V. Tymms.
 Flodden or Braxton? Illustrated. W. Scott Dalgleish.
 Mars as a World. Illustrated. Geoffrey Winterwood.
 Reminiscences of Frederika Bremer. Andrée Hope.
 Winchester Cathedral. Illustrated. Canon Benham.

Great Thoughts.—28, Hutton Street, Fleet Street. October. 6l.
 Interviews with the Earl of Winchilsea, David Christie Murray, and Rev. H. Russell-Wakefield. With Portraits. R. Blathwayt.
 W. E. Henley, the Poet-Editor. With Portrait.
 John Ruskin on Education. Wm. Jolly.
 Christian Socialism. Rev. S. E. Keeble.

Harper's Magazine.—45, Albemarle Street. October. 1s.
 From the Black Sea to the Persian Gulf. I. From Trebizond to Tabreez.
 Illustrated. E. L. Weeks.
 Our National Game-Bird: Quail. Illustrated. C. D. Lanier.
 A French Town in Summer: Toulouse. Illustrated. Elizabeth R. Pennell.
 "Manifest Destiny": United States Annexation Policy. Carl Schurz.
 Lisperard's Meadows, New York. Illustrated. T. A. Janvier.
 Riders of Syria. Illustrated. Col. T. A. Dodge.
 Undergraduate Life at Oxford. Illustrated. R. H. Davis.
 On Witchcraft Superstition in Norfolk. C. Roper.

Hertfordshire Illustrated Review.—62, Paternoster Row. September. 1s.
 St. Albans Grammar School. Illustrated. A. E. Gibbs.
 A Hertfordshire Ulysses: Sir John Maundeville. Illustrated. A. F. N. Joyner.
 Lord Beaconsfield. Illustrated. E. Fergusson Taylor.

Homiletic Review.—44, Fleet Street. September. 30 cents.
 The Preacher and the Lecture Platform. Bishop J. H. Vincent.
 The New "Life of Christ" Recently Discovered in Egypt. Rev. Camden M. Coburn.
 The Modern Pulpit Vindicated. C. B. Hulbert.
 Novels and Their Value to Ministers. Rev. James E. W. Cook.
 The Law of Chastity. Kerr B. Tupper.
 The Church Army and the Salvation Army. Rev. J. Hegeman.

Humanitarian.—Swan Sonnenschein. October. 6l.
 Cremation. Sir Spencer Wells.
 The Multiplication of the Unfit. Victoria Woolhull Martin.
 The Industrial Position of Women. Miss E. A. Holyoake.
 The Ballad at the Music Halls. Dr. Andrew Wilson.
 Are Animals Immortal? Josiah Oldfield.

Idler.—Chatto and Windus. October. 6d.
 My First Book. "A Romance of Two Worlds." Illustrated. Marie Cor III.
 Lord Charles Beresford. Illustrated. Raymond Blathwayt.
 Memoirs of a Female Nihilist. Illustrated. Sophie Wassiloff.

Illustrated Carpenter and Builder.—313, Strand. October. 6l.
 Examples of Church Work. Illustrated. J. Barsley.
 Mechanics' Institute.

Imperial Federation.—Casell. October. 4s. per annum.
 Politics in the United States. J. Castell Hopkins.

Index Library.—(Quarterly.) C. J. Clark, 4, Lincoln's Inn Fields. September. 21s. per annum.

Calendar of Wills in Prerogative Court of Canterbury.
 Calendar of Gloucester Wills.
 Calendar of Lichfield Wills.
 Gloucestershire Inquisitions, p.m.
 Calendar of Chancery Proceedings.

Indian Journal of Education.—V. K. Iyer, Madras. September.
 The Philosophy of Education. Hon. W. T. Harris.

Indian Magazine and Review.—121, Fleet Street. September. 6l.
 The Rambai Association.

Journal of the Cork Historical and Archæological Society.—Guy, Cork. September. 6d.

Cloghan Castle in Carbery. With Map. H. W. Gillman.
 The Private Bankers of Ireland. C. M. Tenson.

Journal of Geology.—46, Great Russell Street. August. 50 cents.
 The Basic Massive Rocks of the Lake Superior Region. W. S. Bayley.
 The Las Animas Glacier: Rocky Mountains. George H. Stone.

Kindergarten Magazine. Woman's Temple, Chicago. Sept. 25 cents.
 The International Kindergarten Union.
 Astronomy for Children. Mary Proctor.
 The Kindergartens in Congress Assembled at Chicago.

King's Own.—48, Paternoster Row. October. 6d.
 Constantinople and the Sultan. Illustrated. David Williamson.
 Bible Account of Creation. Rev. D. Gath Whitley.
 The Houses of Parliament: Parliamentary Life. Illustrated. S. H. Pike.

Knowledge.—326, High Holborn. October. 6l.
 The Life-History of a Solar Eclipse. E. Walter Maunder.
 Whalebone and Whalebone Whales. R. Eydekker.
 Galls and Their Occupants. IV. E. A. Butler.
 What is the Sun's Photosphere? A. C. Ranyard.

Ladies' Treasury.—23, Old Bailey. October. 7d.
 The Kiss in History and in Practice.
 About the Wedding Ring. D. R. McAnally.

Leisure Hour.—56, Paternoster Row. October. 6l.
 The Doctors of Bolt Court: Dr. Samuel Johnson. Illustrated. W. J. Gordon.
 The Way of the World at Sea: The Arrival. Illustrated. W. J. Gordon.
 Quiet Corners in Oxford: St. John's Library.
 Microscopic Sea-Life. IV. The Marine Aquarium. Illustrated.
 The Protection of Our Sea Fisheries. F. G. Aflalo.
 A Heroine of Nice: Catarina Segurana.

Light on the Way.—16, New Brown Street, Manchester. October. 2d.
 The Coal Crisis. Interview with an Agent. S. W. Rellan.

Lippincott's.—Ward, Lock. October. 1s.
 Two Belligerent Southrons: John Randolph and Henry Clay. Illustrated.
 Ne-romancy Unveiled. A. Herrmann.
 Confessions of an Assistant Magician. Illustrated. Addie Hermann.

Little Folks.—Casell. October. 6l.
 Strange Homes and their Inmates: Ice Houses. Edith E. Cutbell.
Longman's Magazine.—39, Paternoster Row. October. 6l.
 English Seamen in the Sixteenth Century: Drake's Voyage round the World.
 Professor J. A. Froude.
 Dr. Chesterfield's Letters to His Son on Medicine as a Career. Sir Wm. B. Dalby.
 A Winter at Davos. C. W. Kennely.

Lucifer.—7, Duke Street, Adelphi. September 15. 1s. 6d.
 The Foundation of Christian Mysticism. Continued. Franz Hartmann.
 The Mummy. John M. Pryse.
 Elementals. Continued. H. P. Blavatsky.
 Reincarnation a Scientific Necessity. Thos. Williams.
 The Law of Analogy. Sarah Corbett.

Ludgate Monthly.—53, Fleet Street. October. 6l.
 Lord Armstrong and Newcastle-on-Tyne. Illustrated. Frederick Dolman.
 Modern Billiards. Illustrated.
 Our Volunteers: The London Irish. Illustrated.
 Young England at School: Marlborough. II. Illustrated. W. C. Sargent.

Macmillan's Magazine.—29, Bedford Street, Strand. October. 1s.
 The Great War: Franco-German War. Frederick Greenwood.
 Fowling on Longshore. "A Son of the Marshes."
 Samuel Daniel.
 The Late Epidemic.
 Parliament and the Government of India.

Medical Brief.—9th and Olive Streets, St. Louis. September.
 1 dollar per annum.
 The Climatic Cure of Phthisis in Colorado. H. B. Moore.

Medical Magazine.—4, King Street, Cheshire. September. 2s. 6l.
 Some Notes on the Five Years' Curriculum. B. C. A. Windle.
 Her Majesty's Service as a Career for Medical Men.
 Openings for Medical Men in Egypt.
 The Teaching of Sanitary Science.
 How to Obtain a University Degree in Medicine.
 How to Obtain a Registrable Qualification.
 The Teaching of Medical Jurisprudence.
 The Massacre of the Innocents: the Teaching of Children's Diseases.

Men and Women of the Day.—Simpkin, Marshall. October. 2s. 6l.
 Portraits and Biographies of Cardinal Vaughan, Madame Belle Cole, and Sir Robert Ball.

Merry England.—43, Essex Street. September 5. 1s.
 A Poet's Religion: Coventry Patmore. Francis Tancred.
 The Smallest Things Alive: Microbes. Rev. R. F. Clarke.
 On the Excessive Concentration of Capital and Labour and Its Remedies.
 Rev. J. Dewe.

Missionary Review of the World.—44, Fleet Street. October. 25 cents.
 Christian Work in Moslem Cities. Rev. Dr. J. F. Riggs.
 The Attitude of the Moslem Mind towards Christianity.
 Missions in Turkey. Rev. Dr. H. F. Barnum.
 The Year in Japan. Rev. Dr. G. W. Knox.
 The Church of Abyssinia. Professor G. H. Schodde.
 The Evangelisation of Arabia. Rev. S. M. Zwemer.
 Evangelical Russia. Rev. P. Z. Easton.
 D. L. Moody and His Work. Rev. Dr. A. J. Gordon.
 Union of Moslem Church and State in Turkey and Persia. Rev. Dr. J. H. Shedd.

Month.—Burns and Oates. October. 2s.
 The Temperance Question and the Present Parliament. Rev. J. Halpin.
 The Saints and the Animal Creation. J. B. Jaggard.
 Roma la Santa. Rev. H. Thurston.
 Père Léon Duclouxy. A. M. Clarke.

Monthly Packet.—A. D. Innes, Bedford Street. October. 1s.
 Making Verses. Peter Piper.
 Nursery Rhymes, or Survivals. Selina Gaye.
 Thinkers of the Middle Ages. M. Bramston.
 The Winchester Celebration.

National Review.—W. H. Allen. October. 2s. 6d.
The Crowning Mercy: The Home Rule Bill. Lord Ashbourne.
Biography. Leslie Stephen.
Is Golf a First-class Game? Hon. Alfred Lyttelton.
The New Chamber of Deputies. Mrs. Crawford.
Via Media: Ritualism. Rev. G. J. Cowley-Brown.
A Fortnight in Finland. J. D. Rees.
The Sermon: I. Its Personal Aspects. M. P. II. Its Barren Labours. Sir George Baden-Powell.
A Missing Page in Alpine History. Richard Edgumbe.
The Garden That I Love. Alfred Austin.

Natural Science.—Macmillan. October. 1s.
The Effect of the Glacial Period on the Fauna and Flora of the British Isles. G. W. Bulman.
Some Recent Researches on the Habits of Ants, Wasps, and Bees. George H. B. Carpenter.
The Recent Plague of Wasps. Oswald H. Latter.
The Digits in a Bird's Wing: A Study of the Origin and Multiplication of Errors. C. Herbert Hurst.
The Problem of Variation. T. Cunningham.

Nautical Magazine.—28, Little Queen Street. September. 1s.
The British Corporation.
Jury-Steering Arrangements.
The Ships of the Nations. III. Capt. Edw. Bond.
Maritime Exhibits at the World's Columbian Exposition. J.

New Peterson Magazine.—Philadelphia. September. 20 cents.
Memories of Augsburg and Innsbruck. Illustrated. R. B. Stroup.
New England Nooks. Illustrated. Mary E. Umsted.
Rise of the Bootblack. Illustrated. E. Leslie Gilliams.

New Review.—Longmans. October. 1s.
The Liberal Party and the Chimes of Wales. S. T. Evans.
Are We Prepared to Resist a Cholera Epidemic? Adolphe Smith.
William Cobbett. I. Leslie Stephen.
Town or Country? Mrs. Lynn Linton.
Some Decisive Marriages of English History. Spencer Walpole.
The Increase of Cancer. H. P. Dunn.
Can the House of Commons be Saved? Harold Spender.
Weather Forecasts. Robert H. Scott.
European Culture and Asiatic Criticism. Prof. Vambéry.
How to Popularize a Free Library. Peter Cowell.

Newbery House Magazine.—Griffith, Farran. October. 1s. |
The Local Government Bill, 1893. Rev. Dr. T. W. Belcher.
The Recovery of Lachish. Rev. Thomas Harrison.
St. Helena. Rev. S. Baring-Gould.
The "No Less Female": Sisters of Great Men. P. W. Roze.
A Visit to the Queen of Madagascar. Concluded. Archdeacon Chiswell.
Galilee's Daughter: Sister Marie Celeste. Helen Zimmerman.

Nineteenth Century.—Sampson Low. October. 2s. 6d.
A Cabinet Minister's *Vade-mecum*. Hon. Auberon Herbert.
"Setting the Poor on Work." Prof. James Mavor.
Through the Khyber Pass. Spenser Wilkinson.
Dr. Pearson on the Modern Drama. Henry Arthur Jones.
The Position of Geology. Prof. F. Prestwich.
The Archæological Sites of the Acropolis Museum. Hon. Reginald Lister.
The Transformation of Japan. Concluded. Countess of Jersey.
A Study for Colonel Newcome. Rev. Canon Irvine.
Theophrastus Renardot: Old Journalism and New. James Macintyre.
The Parsees. Miss Cornelia Sorabji.
New Ways with Old Offenders. Montague Crackanthorpe.
The Gospel of Peter. Rev. James Martineau.
Tennyson, as the Poet of Evolution. Theodore Watts.

North American Review.—Brentano. September. 50 cents.
The Political Situation. T. B. Reel.
England and France in Siam. Hon. G. N. Curzon and Madame Adam.
Polar Probabilities of 1894. General A. W. Greely.
The House of Lords and the Home Rule Bill. Earl of Donoughmore.
The Wealth of New York. T. G. Gilroy.
Christian Faith and Scientific Freedom. Rev. J. A. Zahm.
Playwriting from an Actor's Point of View. W. H. Crane.
Counting Room and Cradle: Business Women and Marriage. Marion Harland.
The Lesson of Heredity. Dr. H. S. Willi ms.
The Silver Problem:
A Word to Wage-Earners. Andrew Carnegie.
The Present Crisis. Sir John Lubbock.
The South Carolina Liquor Law. W. G. Chafee.
The Briggs' Controversy, from a Catholic Standpoint.
Needed Prison Reforms. F. C. Eldred.

Our Day.—28, Beacon Street, Boston. September. 25 cents.
The Divine Programme in the Dark Continent. Joseph Cook.
Papal Encyclicals on American Schools.
Hymns of Foreign Missions.
Satoli and the Public Schools. Joseph Cook.

Outing.—170, Strand. October. 6d.
Sketching among the Sioux. Illustrated.
Boars and Boar-Hunting. Illustrated. Dr. G. A. Stockwell.
Lenz's World Tour Aweel. Illustrated.
The National Guard of Pennsylvania and its Antecedents. Illustrated. Capt. C. A. Booth.

Overland Monthly.—Pacific Mutual Life Building, San Francisco. September. 25 Cents.
Painting a Yosemite Panorama. C. D. Robinson.

Pall Mall Magazine.—18, Charing Cross Road. October. 1s.
Sarawak. Illustrated. M. Griffith.
The Black Art. III. Illustrated. James Mew.
The Follies of Fashion. Illustrated. Mrs. Parr.
Russian Jewry. Illustrated. Hall Caine.
Chicago. Illustrated. Lloyd Bryce.
Bimetallism:
The Case for Gold. Sir John Lubbock.
The Case for Silver. Vicary Gibbs.

People's Friend.—186, Fleet Street. October. 6d.
Bank Holiday in Epping Forest. Annie S. Swan.

Philosophical Review.—Edward Arnold. September. 75 cents.
Metaphysic and Psychology. Professor John Watson.
The Ethical Implications of Determinism. Dr. Eliza Ritchie.
The Truth of Empiricism. Professor James Seth.
German Kantian Bibliography. Dr. Erick Adicks.

Poet-Lore.—196, Summer Street, Boston. August-September. 2s. 6d.
A Pessimist Poet: Giacomo Leopardi. Gamaliel Bradford, Jun.
Ruskin as Art-Teacher: Some Further Unpublished Letters. W. G. Kingsland.
Gentle Will, Our Fellow. F. G. Fleary.
Shakespeare's "Julius Caesar." W. J. Rolfe.
The Poetic Structure of Browning's Shorter Lyrics. Ethel Davis.
The Sightless. A Dramatic Prose Poem. M. Maeterlinck.

Practical Photographer.—Memorial Hall, Luigate Circus. October. 1d.
Our Photographic Schools: the People's Palace. Illustrated.

Primitive Methodist Magazine.—6, Sutton Street, Commercial Road. October. 6d.
Nooks and Corners of Old London: Christ's Hospital. Illustrated.

Quiver.—Cassell. October. 6d.
New Lights on the Sacred Story. Illustrated. Rev. R. Payne Smith.
Interview with Archdeacon Sinclair. Illustrated. E. Blatwayt.
The Beauties of Childhood in Lowly Places. Illustrated. Mabel E. Wotton.

Religious Review of Reviews.—4, Catherine Street, Strand. September 15. 6d.

The Future of the Scottish Establishment.
English Clerical Poets. A. L. Salmon.
Some of Our Hymns. H. Rev. M. Marshall.
Home Missions of the Church. VIII. Illustrated.
Philanthropic Institutions. VIII. Illustrated.

Review of the Churches.—Haddon, Salisbury Square. September. 6d.
The Reunion of the Churches: Official Reports of the September Conference. Illustrated.
Chautauqua. Bishop Vincent.

St. Martin's-le-Grand.—(Quarterly.) Secretary's Office, G. P. O. October. 9d.
The Post Office and Mr. J. H. Heaton, M.P.
The New York Post Office. Illustrated. Miss A. Jarvis.
The Transvaal Postal Service. Illustrated. J. Stewart.

St. Nicholas.—Fisher Unwin. October. 6d.
The Story of a Grain of Wheat. Illustrated. W. S. Harwood.
Santo Domingo and the Tomb of Columbus. Illustrated. Eustace B. Rogers.
The Rajah of Sarawak. Illustrated. Rounseville Willman.

Scottish Geographical Magazine.—Stanford, Charing Cross. September. 1s. 6d.
The Siamese Frontier. With Map. Coutts Trotter.
The New Map of Persia. Jas. Burgess.
The Arid Lands of the United States.
The Ances of Western Colombia.

Scribner's Magazine.—Sampson, Low and Co. October. 1s.
The North-west Mounted Police of Canada. Illustrated. J. G. A. Creighton.
The Man of Letters as a Man of Business. W. D. Howells.
Historic Houses of Washington. Illustrated. T. S. Hamlin.
Scott's Voyage in the Lighthouse Yacht. Illustrated. R. L. Stevenson.
Reminiscences of Sir Walter. Robert Stevenson.

Shakespeareana.—(Quarterly.) B. F. Stevens. September. 50 cents.
The "First Heir of" Shakespeare's "Invention": Venus and Adonis.
Appleton Morgan.
The Bankside Reference Canon of the Shakespeare Plays: A Plea for its Adoption for all the Plays. Alvey A. Ade.

Southern States.—Baltimore. September. 15 cents.
Cotton Interests of New Orleans and Louisiana. Illustrated. H. G. Hester.
Rice-Growing in Louisiana. Illustrated. Reginald Dykers.
New Orleans the Southern Metropolis. Illustrated. Frederick J. Cooke.
Louisiana's Attraction for Immigrants. Illustrated. M. B. Hillyard.
Commerce and Industries of New Orleans. Illustrated. Major J. H. Behan.

Strand Magazine.—Southampton Street. September. 6d.
White Lodge. Illustrated. Mary Spence-Warren.
From Behind the Speaker's Chair. IX. Illustrated. H. W. Lucy.
Portraits of Archbishop of Canterbury. The Duke of Westminster. A. J. Webb, Robert Louis Stevenson, H. May Thorneycroft.
Sun-Dials. II. Illustrated. Warrington Hogg.

Sunday at Home.—56, Paternoster Row. October. 6d.
In the Downs. Illustrated. Rev. T. S. Treanor.
The French in London. Mrs. Brewer.
District Visiting.
The English Bible. J. Taylor Kay.

Sunday Magazine.—Labster. October. 6d.
The Coast of Syria. Illustrated. William Wright.
The World's Babies. Illustrated. Rev. A. R. Rickland.
Two Stinging Caterpillars. Illustrated. Bernard Jones.
Types of Stundists.
Some Ancient Sepulchre Cross-Slabs. Illustrated. Kate E. Styan.
Jubilee Remembrances of People I have Met. Concluded. Newman Hall.

Sylvia's Journal.—Ward, Lock. October. 6d.
A Chat with Mrs. Meynell. With Portrait. Mrs. Roscoe Mullins.
Wanderers in the Land: Tramps. Illustrated. Bertha Newcombe.

Temple Bar.—8, New Burlington Street. October. 1s.
"Lamb's Duchess"; Margaret, Duchess of Newcastle.
Village and Villagers in Russia. Fred Whishaw.
The Poems of Robert Bridges. J. C. Bailey.
Walt Whitman.

Theosophist.—7, Duke Street, Adelphi. September. 2s.
Old Diary Leaves. XVIII. H. S. Olcott.
Esoteric Teaching. A. P. Sinnett.
India and Her Theosophists. William Q. Judge.

Thinker.—21, Berners Street. October. 1s.
The Iona of the South: St. Honorat; or the Cradle of European Monasticism.
Rev. Hugh Macmillan.
Anomalies in Old Testament Character. Prof. W. Garden Baileie.
Did Our Lord Unite in Prayer with His Disciples? Rev. D. W. Forrest.
Evolution and the Doctrine of the Incarnation. Prof. J. H. Bernard.

Timehri.—(Half-yearly.) Stanford. June. 4s.
The Seasons in Guiana. James Rodway.
The Indians of Guiana. J. J. Hartsnick.
Amateur Insect Collecting in British Guiana. H. C. Swan.
The Beginnings of British Guiana. N. Darnell Davis.

United Service (American).—4, Trafalgar Square. September. 3s cents.
The Geographical Knowledge of the Atlantic in the Time of Christopher Columbus. A. Hautreux.

United Service Magazine.—15, York Street, Covent Garden. October. 2s.
Two Maritime Expeditions: Syracuse and the Battle of the Nile. Capt. A. T. Mahan.
The Volunteers at Aldershot. Col. Howard Vincent.
The Public Schools Battalion of 1893. Capt. Dyas.
The Times and the Volunteers. Major E. Balfour.
The United Service Institution Prize Essay: a Reply. Lieut.-Col. J. Farquharson.
Autumn Manœuvres in the Rhineland. Major F. Trench.
The Loss of the Victoria; and the Manœuvring Powers of Steamships. Vice-Admiral Colomb.

Argosy.—October.
Gifts. C. E. Meekerke.
In the Days of Our Youth. Christian Burke.

Art Journal.—October.
The Spirit of Solitude. Illustrated. A. L. Salmon.

Atalanta.—October.
The Houses of Tudor and Stuart. Illustrated.
Sir Launcelot at the Forest Chapel. Illustrated. Maxwell Gray.

Atlantic Monthly.—October.
Tone-Symbols. J. H. Ingham.
Love is Dead. Marion C. Smith.

Blackwood's Magazine.—October.
Sea-Wrack. Morna O'Neill.

Catholic World.—September.
A Mood. Rev. J. McDonald.

Celtic Monthly.—October.
King Robert the Bruce in Kintyre. Duke of Argyll.

Century Magazine.—October.
The Cold Meteorite. William R. Huntington.
Life. Florence Earle Coates.
The Vanishing City. Richard W. Gilder.
The Autumn Waste. Archibald Lampman.

Chautauquan.—September.
The Church Bella. Hjalmar H. Boyesen.
To Truth. Katharine L. Bates.

Clergyman's Magazine.—October.
The Loss of the Victoria. H. A. R. Joy.

The Naval Manœuvres. Capt. O. Churchill.
The Home Campaign of 1893. C. Williams.
Military Re-Organisation in New South Wales. F. Williams.

University Extension World.—46, Great Russell Street. September. 10 cents.

The University Extension in its Relation to the Working Classes. E. L. S. Horsburgh.
Household Economics and University Extension. Mrs. C. Kendall Adams.

Westminster Review.—6, Bouverie Street. July. 2s. 6d.
Love and Marriage.
How the Game Laws Work. Charles Roper.
The Future of Wales. Harry Davies.
John Gay. George A. Aitken.
The Tyranny of Socialism.
The Unity of Thought and Action: Their Evolution.
A Plan of Distributing Fish to Consumers.
Party Government. F. V. Fisher.
Human Armour: A Retrospect. Florence Peacock.
A Plea for the Farmer. W. F. G.

Wilson's Photographic Magazine.—853, Broadway, New York. September. 30 cents.

Jex Bardwell. An Autobiographical Sketch.
Dry Collodion Plates by the Coffee Process. Jex Bardwell.
Negative-Making. J. E. Rosch.
Hand-Camera Practice. II. C. Ashleigh Snow.
Posing and Illumination. E. M. Estabrooke.

Woman at Home.—Holder and Stoughton. October. 6l.
The Princess of Wales. Illustrated.
Ah Man. Illustrated. Sarah Grand.
Brides and Bridegrooms. Illustrated.
A Child's Experiences in M. Pasteur's Institute. Illustrated. Olga Beatty-Kingston.
Illustrated Interview with Madame Patti. Baroness von Zedlitz.
A Page of Confessions. Adelina Patti.

Work.—Casell. October. 6d.
Capital and Labour Men: Lord Masham. With Portrait.
G. W. R. Works at Swindon. I.

Young England.—56, Old Bailey. October. 3l.
In a Japanese Tea-House. Illustrated.
Commander C. N. Robinson.
About Pheasants. Illustrated. F. A. Fulcher.

Young Gentlewoman.—Howard House, Arundel Street. October. 6d.
How to Make Book-covers and Reading-Cases. Illustrated. Ellen T. Masters.

Young Man.—9, Paternoster Row. October. 3d.
John Ruskin: The Man and His Message. Illustrated. W. J. Dawson.
Gymnastics.
Jerome K. Jerome. An Interview. Illustrated.
How to take a London B.A. Frank Billard.

Young Woman.—9, Paternoster Row. October. 3d.
Edna Lyall. Illustrated. Interview by Frederick Dolman.
The Story of My Life. Illustrated. Miss Frances Willard.
What Christianity has done for Women. Hugh Price Hughes.

POETRY.

English Illustrated Magazine.—October.
Dear Love, Come Back. Philip Bourke Marston.

Gentleman's Magazine.—October.
The Passage of the Statues. Translated from Victor Hugo, by C. E. Meekerke.

Girl's Own Paper.—October.
A Cinderella. E. Nesbit.
A Better Country. Helen Marion Burnside.

Good Words.—October.
Summer and Autumn Fancies. Illustrated. William Canton.

Harper's Magazine.—October.
Death, Who art Thou? Annie Fields.
Secrets. Nina F. Layard.
The Anchored Dories. Mary T. Higginson.

Leisure Hour.—October.
Over the Sea. William Cowan.
Granny's Good Night. Ellen Thorneycroft Fowler.

Lippincott's.—October.
The Path of Gold. Carrie B. Morgan.

Longman's Magazine.—October.
A Song of Sunlight. Duncan J. Robertson.

Magazine of Art.—October.
Carols of the Year—October. Illustrated. Algernon Charles Swinburne.

Merry England.—September 5.
A Carrier-Song. Francis Thompson.

Monthly Packet.—October.
The Hymn of Kleanthes. Translated by A. D. Innes.

Nineteenth Century.—October.

The Palace of Pan. A. C. Swinburne.

Our Day.—October.

Boston Hymn—Dawn and Sunset. Joseph Cook.

Pall Mall Magazine.—October.

The Heroes of Rhondla Vale. H. D. Rawnsley.

Poet Lore.—August-September.

Walt Whitman. Louis J. Block.

Quiver.—October.

A Wish. Ellen T. Fowler.

St. Nicholas.—October.

The Orchard on the Hill. Illustrated. Maurice Thompson.

Scribner's Magazine.—October.

Moritura. Margaret G. George.
The Security of Desolation. Edith M. Thomas.
Nell Guy. Bliss Carman.
Shriven. H. C. Bunner.

Sunday at Home.—October.

Labours of Love. Isabella Fyvie Mayo.

Temple Bar.—October.

Philosophy of the Summer. Alfred Cochrane.
To Mabel. Anthony C. Deane.

Woman at Home.—October.

Hester Sinclair. Illustrated. Norman Gale.

MUSIC.

American Art Journal.—23, Union Square, New York. 10 cents.
September 2, 9.

Folk Music in Chicago: Songs and Dances of the Dahomeyans.

Atlantia.—October.

In the World of Song.
Song:—"Thine Eyes Still Shined for Me," by Dr. C. Hubert H. Parry.

Atlantic Monthly.—October.

Two Modern Classicists in Music: Robert Franz and Otto Dresel. W. F. Apthorp.

British Musician.—21, Bevis Marks. September. 3d.
Haydn. With Portrait.

Church Musician.—4, Newman Street, Oxford Street. Sept. 15. 2d.

The Edinburgh Musical Degrees.
The Cultivation of Boys' Voices. Stocks Hammond.
Anthem:—"Te Deum Laudamus," by Dr. A. E. Tozer.

Étude.—1708, Chestnut Street, Philadelphia. September. 15 cents.

Does Piano Playing Pay? E. B. Perry.
Song:—"The Shadows of the Evening Hour," by F. G. Rathbun.

Girl's Own Paper.—October.

"Eventide." Song by J. W. Hinton.

Guest's Musical Entertainer.—1, Paternoster Avenue. October. 2d.
Songs:—"To Anthea," by J. L. Hatton; "The Outlaw," by E. J. Loder; and others.

Ladies' Home Journal.—Curtis, Philadelphia. October. 10 cents.

The Home of Christine Nilsson. Illustrated. Lucy H. Hooper.
The Study of the Voice. Christine Nilsson.
Music:—"Dancing Waves Waltzes," by Edward Strauss.

Lippincott's.—October.

Song:—"Once in a Purple Twilight," by Eugene Cowles.

Lyra Ecclesiastica.—40, Dawson Street, Dublin. September. 6d.

The Tonality of Gregorian Chant. Rev. H. Beveridge.
Gregorian Chant and Modern Music. Dom L. Janssens.
Catholic Choir Music:—"Benediction Service in F," by Dr. Joseph Smith.

Magazine of Music.—29, Leigate Hill. October. 6d.

Words for Music.
Dr. William Rea, Organist.
Franz Liszt: Described by his Musical Contemporaries.

Music Review.—174, Wabash Avenue, Chicago. September. 20 cents.

Folk Music in America. H. E. Krehbiel.
Early Phases of American Music. L. C. Elson.
The Present State of Music in Russia. J. De Zielinski.
The Influence of Women's Amateur Music Clubs in America. Mrs. Theodore Thomas.
Music as a Factor in Philanthropy. Work. Charlotte Mulligan.
Value of Words in Songs. W. M. Lawrence.
Scope of Musical Terminology. W. S. Pratt.
The Development of the Voice and Aesthetic Nature in Singing. Clara Munger.
Introduction to Interpretation of Beethoven's Pianoforte Works. A. B. Marx.

Musical Herald.—8, Warwick Lane. October. 2d.

Dr. Swinerton Heap. With Portrait.
Music in the Slums.
Part-Song (In Both Notations):—"How Sweet the Calm," by G. A. Blackburn.

Musical Messenger.—141, West Sixth Street, Cincinnati. September. 15 cents.

T. Martin Towne. With Portrait.

Musical News.—130, Fleet Street. 1d. September 16.

Worcester Musical Festival.

Musical Record.—Oliver Ditson, Boston. September. 10 cents.

Piano Solo:—"Joys of the Dance Waltz," by A. Geibel.

Musical Standard.—185, Fleet Street. 3d.

September 2.

German Vocalization. Harry Brett.
Common Faults in Boys' Singing.

September 9.

Wagner and His Works.
Mr. Frederick Dawson. With Portrait.

September 16.

Wagner and His Works. Continue.

Musical Festivals.
The Great Italian and French Composers. G. T. Ferris.

September 23.

Wagner and His Works. Continue.

Are Conservatoires Wanted?

Musical Times.—Novello. October. 4d.

A New American Composer: Horatio W. Parker.
"Of the Mastersingers' Gracious Art."
Part-Song:—"A Lover's Council," by F. H. Cowen.

Musical World.—147, Wabash Avenue, Chicago. September. 15 cents.

Mlle. Nikita. With Portrait.

New Review.—October.

Opera in England: Some Notes and Reminiscences. Sir A. Harris.

Organ.—149A, Tremont Street, Boston. September. 25 cents.

A Visit to a Famous Organ at Freiburg. W. G. Pearce.
Organ Music: "Processional March," by C. E. Reed.

Organist and Choirmaster.—139, Oxford Street. September 15. 2d.

Why should Organists Study Acoustics? Selley Taylor.
The Organ as an Aid to Divine Worship. Rev. W. P. Hains.
Anthem: "The Souls of the Righteous," by Dr. C. W. Pearce.

School Music Review.—Novello. October. 1d.

"Ye Olde Englyshe Pastymes." Rev. F. W. Galpin.
Two-Part Chorus: "A Lullaby," by J. L. Roeckel.

Strad.—22, Leicester Square. October. 2d.

Biographies of Mr. Van der Straeten and Henri Marteau. With Portraits.
The Technique of Violin Playing. Carl Courvoisier.

Sylvia's Journal.—October.

Herr Curt Schulz and the Zither. Illustrated. Flora Klickmann.

Vocalist.—97, Fifth Avenue, New York. September. 20 cents.

The Business of Music. I. F. H. Tubbs.
How to Avoid Coughs, Colds, and Catarrh. I. A. R. Baker.
A Plea for Culture. Helen P. Briggs.

Werner's Magazine.—108, East 16th Street, New York. September. 25 cents.

First Principles of Voice Production. T. Kelly.
Emma Seller—Scientist and Musician. F. S. Law.
Songs, Singers and Singing. A. M. Foerster.

Young Man.—October.

Richard Wagner. Rev. H. R. Haweis.

Young Woman.—October.

How to Play the Violin. Rev. H. R. Haweis.

ART.

Art Amateur.—Griffith, Farran. October. 1s.
The National Gallery. Theodore Child.
Drawing for Illustration. Ernest Knauff.

Art Journal.—Virtue, Ivy Lane. October. 1s. 6d.
"Gunpowder Plot: the Last Stand." Etching after Ernest Crofts.
On the Arun. Illustrated. Cosmo Monkhouse.
Rinaldo Carnielo, Italian Sculptor. Illustrated. Helen Zimmern.
The Criticism of Wood-Engraving. Illustrated.
The Henry Tate Collection. Illustrated. W. Armstrong.
Design in Furniture. Illustrated. L. F. Day.

Century Magazine.—October.
The Cats of Henriette Ronner. Illustrated. A. Janvier.

Classical Picture Gallery.—33, King Street, Covent Garden. October. 1s.
Reproductions of "Madonna," with Angels singing, by Sandro Botticelli; and eleven others.

Contemporary Review.—October.
Chinese Art an Index to the National Character. Rev. W. A. Cornaby.

Harper's Magazine.—October.
The Childhood of Jesus. Illustrated. Henry Van Dyke.

Lippincott's.—October.
An Hour at Sir Frederick Leighton's. Illustrated. Virginia Butler.

Magazine of Art.—Cassell. October. 1s.

"The Spinster." Etching after the late Edwin Long.
Sculpture of the Year. Illustrated. Claude Phillips.
An Art Teacher: the late F. W. Moody. Illustrated. Owen Gibbons.
Jules Breton: Painter of Peasants. Illustrated. Garnet Smith.
"The Life of John Ruskin." Illustrated. M. H. Spielmann.
Michelangelo. Illustrated. Charles Whibley.
Notre-Dame and Mediaeval Symbolism. Illustrated. Mrs. Sophia Beale.

Scribner's Magazine.—October.
Glimpses of the French Illustrators. Illustrated. F. N. Doubleday.
The Art of the White City. Illustrated. Will H. Low.

Strand Magazine.—September.
Hamo Thornycroft. Illustrated. Interview by Harry How.

Studio.—16, Henrietta Street. September 15. 6d.
Artistic Houses. Illustrated. J. S. Gibson.

Galleries: National and Provincial. C. T. J. Hiatt.
An Interview with Mr. C. F. Voysey. Illustrated.
Wall-Paintings in the Birmingham Town Hall. Illustrated.
Sketches by Claude Monet and Eugène Boulin. Illustrated.
Technique in Glass-Painting. Illustrated. H. A. Kennedy.

Sylvia's Journal.—October.
Decorative Frames. Illustrated. "Autolyus."

THE GERMAN MAGAZINES.

Alte und Neue Welt.—Benziger, Einsiedeln. 50 Pf.
Heft 12.

The Pfeffer Festival at Rappoltsweiler. Illustrated. Paul Friedrich.
Tübingen and Its Environs. Illustrated. A. vom Rhein.
The Wedding of Princess May and the Duke of York. Illustrated. Dr. A. Heine.

Heft 1.
The Evolution of the Telautograph. Dr. M. Wildermann.
Night Flowers. Illustrated. A. vom Rhein.
The Agricultural Movement in Middle Europe. P. Freidank.

Chorgesang.—Hans Licht, Leipzig. 2 Mks. per quarter.
September 1.

F. X. Arens. With Portrait.
Choruses: "Untrene," by M. Hiedler; "Der Wanderbursch," by Wilh. Sturm; "Gott grüsse Dich," by A. Weber.

September 15.
Alexander Siloti. With Portrait.
Choruses for Male Voices: "I weiss net, wie's kommet," by J. Pache; and "Abschied der Zugvögel," by Reinhold.

Daheim.—9, Poststrasse, Leipzig. 2 Mks. per quarter.
September 2.

Julius Müllensiefen. With Portrait.

September 9.
The World's Fair: A Retrospect. Paul von Szecspanski.
Parrots. Illustrated. Christian Schwarzkopf.

September 16.
Letters from Sumatra. Gertrud Danne.
Amateur Photography. Illustrated. Dr. A. Miethe.

September 24.
The Berlin Labour Colony. Paul Lindenberg.
The Eastern Travels of the Tzarevitch. Illustrated.

September 30.
The Largest Organ in Germany: The Organ at St. Nicholas Church, Hamburg. Illustrated. M. Allihn.
A Visit to Theodor Storm. Carl Hunnius.

Deutscher Hausschatz.—Fr. Pustet, Regensburg. 40 Pf. Heft 17.
Travels in the Alps. Illustrated. H. Kerner.
Cholera and the Hamburg Epidemic. Dr. A. Schmid.

Deutsche Revue.—Tauenzienstr. 50, Breslau. 6 Mks. per qr.
September.

King Charles of Roumania. XX.
Lothar Bucher. IV. Heinrich von Pöschinger.
Dental Hygiene. Karl Riise.
The Nature and Basis of Prejudice. Jürgen Bona Meyer.
Sixteen Years in Leopold von Ranke's Workshop. XIV. T. Wiedemann.
Correspondence of Joseph von Görres. II. J. von Gruner.
The Germans at the World's Fair. F. A. Schneider.

October.
King Charles of Roumania. XXI.
Lothar Bucher. V.
Inter-confessional Parallels in the Church History of the Nineteenth Century. F. Nippold.

Persia in European Politics. General Sir F. Goldsmid.
Is the Kant-Laplace Theory of the Universe Compatible with Modern Science? L. G. Heil.
British and German Universities. Alexander Tille.
Unpublished Letters to George Andreas Reimer. I. G. Hirzel.
Goethe and Frederick. II. Kruse.

Deutsche Rundschau.—Lützowstr. 7, Berlin. 6 Mks. per quarter.

Giuseppe Giochudi Belli. Paul Heyse.
The Aborigines of Ceylon. Ernst Haackel.
The Persecutions of Christians by the Roman Emperors. I. Friedlaender.
Girgenti and Palermo. Dr. Julius Rodenberg.
The Poor in Art: Fritz von Uhde's Scriptural Pictures. Herman Grimm.
Political Correspondence: Germany and Russia; France and Siam; the French Elections; the Silver Question, etc.

Freie Bühne.—Köthenerstr. 44, Berlin. 1 Mk. 50 Pf. September.

The Origin of Life. Theodor Jaensch.
"Dämmerung." Act V. Ernst Rosmer.
Kraft-Ebing's New Hypnotic Experiments. Albert Moll.
Zola's "Doctor Pascal." Georg Lebedour.

Die Gartenlaube.—Ernst Kell's Nachf., Leipzig. 50 Pf. Heft 10.
The Observatory on Mont Blanc. Illustrated. H. Gauss.
Duke Ernst of Saxe-Coburg-Gotha. Illustrated.
Germany at the World's Fair. Illustrated. R. Cronan.
Instantaneous Photography at the Manoeuvres.

Die Gesellschaft.—Wm. Friedrich, Leipzig. 1 Mk. 30 Pf. September.

The Working Man's Sense of Beauty. J. Sabin.
Poems by Karl Streckler and Others.
Karl Streckler. With Portrait. Hans Merian.
The Bastille. Ottokar Stauf von der March.
Giorlano Bruno. Karl Weidner.
The Hostile Brothers: German Authors and Journalists. Irma von Troll-Borsanyi.

A Visit to the Secessionists in Munich. Oskar Panizza.

Gleichheit.—12, Furtbachstrasse, Stuttgart. 10 Pf. September 6.

Legal Protection of Working Women a Hygienic Necessity.

Internationale Revue über die Gesamten Armeen und Flotten.

—Max Babenzien, Rathenow. 24 Mks. per annum. September.
The Composition of a Modern Seagoing Fleet. Lieut. von Witschel.
Bilcher in Liege in 1815. Captain Zernin.
The Battle of Spicheren, August 6th, 1870. Continued. Lieut.-Col. Nienstädt.
The Attack and Defence of Fortified Positions. Continued.

The Partial Mobilisation of the British Fleet and the Naval Manoeuvres in 1892.

The Political and Strategical Significance of the Vladikaukaz-Tiflis Railway.

Jahrbücher für die Deutsche Armee und Marine.—A. Bath, Berlin. 32 Mks. per annum. September.

The Campaign of 1809 in the Tyrol, in Salzburg, and on the South Bavarian Frontier. Concluded. Captain Heilmann.

Napoleon's Plan of Operations and the Concentration of his Army in September and October, 1806. Captain Stavenhagen.

The Franco-German Paper War on the Subject of Armoured Cupolas. Concluded. Major-Gen. Schröder.

The Relative Fighting Value of Cavalry against Infantry and vice versa.

The Smallest Bore for Rifles. Lieut. Benkenhoff.

What will be the Role of Cruisers in Future Naval Wars? Vice-Admiral von Henk.

Die Katholischen Missionen.—Herder, Freiburg. 4 Mks. per ann. October.

The Pre-Christian Crosses of Mexico and Central America. Illustrated.
On Kilima Njaro. Illustrated. Continued. Mgr. Le Roys.

Konservative Monatsschrift.—E. Ungleich, Leipzig. 3 Mks. per quarter.

Heinrich Leo's Historical Monthly Reports and Letters. II. Otto Kraus.
The Extradition of Political Criminals. K. von Bruch.

Reform of the Lunacy Laws. F. von Oertzen.
Letters from the World's Fair.
The Trojan Question. Ernst Böttcher.

Magazin für Literatur.—Litzow-Ufer, 13, Berlin. 40 Pf.
September 2.

Hypnotism and Suggestion in Vienna. W. Freyer.
Nietzsche. Kurt Eisner.
The French Theatre of This Century. Henri Beque.

The French Theatre. Continued. Henri Beque.
Fatalism.

Dresden: Life. Wolfgang Kirchback.

Fatalism. II.
The French Theatre. Continued. Henri Beque.

Goethe's Outward Appearance. K. J. Schröder.
Are Ibsen's Plots and Characters Norwegian? Professor N. Hertzberg.

Mittheilungen aus dem Gebiete des Seewesens.—Carl Gerold's
Sohn, Vienna. 17s. per ann. Parts VIII. and IX.

The Torpedo and Quick-Firing Guns of Large Calibre. I. The Torpedo in a
Fight between Ships at Sea. F. Atlmayr.

The New Regulations for the Gunner's Training in the French Navy.
The Allen Ice-Making Machine. 2 Figs.

The Italian Naval Budget for 1894.
The Morris Naphtha Engines for Steamboats. 10 Figs.

The Schneider (French) System for Quick-Firing Ammunition Hoists. 3 Figs.

Musikallische Rundschau.—I. Maria-Theresienstr. 10, Vienna. 25 kr.

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Music and the Teaching of Music. III. Eugen Krantz.

A German Hymn Writer: Michael Weiss. Max Graf.

September 15.
The Teaching of Music. IV. Eugen Krantz.

Notes from the Bohemian Watering-Places. IV. Alois John.

Neue Militärische Blätter.—Dievenow a. d. Ostsee. 32 marks per ann.

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Reminiscences of the Franco-German War, 1870-1. Colonel H. de Ponchalon.

The Imperial Yacht *Hohenzollern*.
The Loss of the *Victoria*.

A Sketch of the Battle of Lubeck. Continued. G. E. von Natzmeyr.

Reminiscences of the Italian Campaign in 1866.
The Italian Army and Navy Estimates.

Neue Zeit.—J. H. W. Dietz, Stuttgart. 20 Pf.

No. 49.
Guy de Maupassant. Paul Ernst.

The German "Gymnast" of To-day. E. Erdmann.

No. 50.
The Labour Movement in Sweden. Hjalmar Branting.

No. 51.
"Tess of the D'Urbervilles." Edw. Aveling.

The Hygienic Conditions of the Baking Trade.
No. 52.

The Elections to the Prussian Landtag and Social Democracy. Ed. Bernstein.

The French Elections.
The Passing of the Swiss Factory Act. Dionys Zinner.

Nord und Süd.—Siebenlufenerstr. 2, Breslau. 6 Mks. per quarter. Sept.

William Steinway. With Portrait. Otto Florenheim.

Leaves from the "Werther" Circle. Concluded. Eugen Wolff.

The Church under Napoleon I. H. A. Taine.

Musical Festival Days in Gotha. Paul Linan.

Preussische Jahrbücher.—Kleiststr., 16, Berlin. 2 Mks. 50 Pf. Sept.

The Army of Social Democrats. Vivus.

German and English National Economists.

Leipzig University in the Past. Dr. Bruno Schöbel.

The Mines of Heronias. Professor Adolf Haner.

The Style of the Period of the Migrations of the Nations. Prof. J. Strzygowski.

The Folk-Song of Israel in the Mouths of the Prophets. Karl Budde.

A German Knight of Malta in the Sixteenth Century. Dr. M. Wagner.

Germanic Pre-historic History.

Political Correspondence: The French Elections, the Silver Crisis, the New
Taxes, the Customs War.

Schweizerische Rundschau.—A. Müller, Zürich. 2 Mks. September.

Guy de Maupassant. Hermann Stagemann.

Landmann Sailer as Poet and Historian. E. Göttinger.

Decorative Poetry. R. Ketterliorn.

An Ascent of Vesuvius. D. E. Zollinger.

Sphinx.—Kegan Paul, Charing Cross Road. 2s. 3d. September.

Theosophy at the Parliament of Religions. Dr. Hübbe-Schleiden.

The Influence of Psychic Factors in Occultism. Dr. C. du Prel.

Prof. Kraft-Ebing's Experiments. C. de Puysegur.

Victoria Chaplain Woodhull and Her Visions. Thomassin.

Stimmen aus Maria-Laach.—Herder, Freiburg, Baden. 19 Mks. 80 Pf.

per annum. September 14.

Albert Ritschl's Teachings on the Godhead of Christ. I. T. Grandierath.

Nietzsche and Incorporated Science. R. von Nostitz-Rieneck.

The False Baldwin of Flanders. I. L. Schmitt.

Private Property in Land in the Middle Ages. H. Pesch.

Pascal's Last Years. II. W. Kreiten.

Ueber Land und Meer.—Deutsche Verlags-Anstalt, Stuttgart. 1 Mk.

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Mme. Récamier. With Portrait.

Linx, the Pearl of the Danube. Illustrated. F. Zährer.

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The Old and New Dukes of Saxe-Coburg Gotha. With Portrait.

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Modern Painting. Illustrated. Emil Peschkau.

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Why Germany must have Colonies. Dr. R. Jannasch.

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A New Telegraph: The Telerograph. Leo Silberstein.

German Social Democracy. Dr. Kaithoff.

South German Castles. Illustrated.

Velhagen und Klasing's Monatshefte.—53, Segitzersir., Berlin.

1 Mk. 25 Pf. September.

Mürillo. Illustrated. H. Knackfuss.

How Berlin Grows! Illustrated. Hanns von Zebeltitz.

Anna Schramm, Actress. With Portraits. Julius Hart.

Louis XVII. of France. Illustrated. T. H. Pantenius.

Chicago's High Houses. Paul von Szczepanski.

Cloudland. Illustrated. Dr. Klein.

Vom Fels zum Meer.—Union Deutsche Verlagsgesellschaft, Stuttgart.

1 Mk. Heft 1.

The Children of Venice. Illustrated. Waldemar Kaden.

The Secret of Immunity in Disease. Dr. M. Alsberg.

Fire Brigades Past and Present. Illustrated. Paul Lindenberg.

Wagner's Victory in France. Illustrated. Felix Vogt.

Immsbrück. Illustrated. Johannes Proels.

Electric Light on the Stage. Illustrated. F. Gross.

Walking-sticks. Illustrated. Richard March.

Die Waffen Nieder!—E. Pierson, Dresden. 6 Mks. per annum. Sept.

The Sport of War. Moritz Adler.

Federation and Peace. Marchese Pandolfi.

Westermann's Illustrierte Deutsche Monatshefte.—Brunswick.

4 Mks. per quarter. October.

Fritz von Uhde. Illustrated. F. H. Meisner.

Otto Ludwig. With Portrait. Ludwig Geiger.

Reminiscences of Persia. Illustrated. H. Brugsch.

Letters of Friedrich Boleinstadt to His Wife. With Portrait.

Wiener Literatur-Zeitung.—I. Spiegelgasse 12, Vienna. 25 kr. Sept.

The Overrating of the Drama. Vivus.

Rudyard Kipling. Marie Herzfeld.

The Dramatic Censorship. E. Wengraf.

Eduard Devrient in Karlsruhe. H. Sittenberger.

Zuschauer.—II. Durchschnitt, 16, Hamburg. 1 Mk. 50 Pf.

"Doctor Pascal." Wilhelm von Polenz.

The Technique of Artistic Creation. G. F. Graf von Schack and Gustav
Falke.

THE FRENCH MAGAZINES.

Association Catholique: Revue des Questions Sociales et

Ouvrières.—262, boulevard St. Germain, Paris. 2 frs. Sept. 15.

False Conceptions of Law. G. de Pascal.

Rural Savings Banks in Alsace. Concluded. H. Danzas.

Official Statistics of the Condition of Workers in Belgium. H. Bussoul.

Bibliothèque Universelle.—18, King William Street, Strand. 2 fr. 50 c.

September.

The Hygiene of Food and Lodging. Louis Wuarin.

Notes of an Explorer in Patagonia. III. Dr. F. Machon.

September 25.

Dromont and the Maligning of the Jews. Charles Albert. Puddism. Continued. Emile Cère.

Ermitage.—28, rue de Varenne, Paris. 60 cents. September.
 Religious Decadence in France. Dr. Fortuné Mazel.
 French Poetry. Hugues Rebelle.
 Two Definitions of Crime and Socialism. Saint Antoine.

Journal des Economistes.—14, rue Richelieu, Paris. 3 fr. 50 c. Sept.
 The Socialist Congress at Zurich. G. de Molinari.
 The French Elections and Political Economy. E. Lamé-Fleury.
 The Parliamentary Work of the Chamber of Deputies (1892-93). A. Liesse.
 How Many 5-Franc Pieces Remain to Us? A. de Foville.
 Schenff and Industrial Movement. Daniel Bellet.
 Review of the Academy of Moral and Political Science from May 15 to August 10, 1893. J. Lefort.
 The Annual Meeting of the Coblen Club.
 Anti-Semitism and Jew-Baiting in Switzerland. Paul Muller.
 Do Economic and Moral Laws Authorise a Nation to Alienate Its Colonies for Money?

Journal des Sciences Militaires.—L. Baudin, 30, rue et passage Dauphine, Paris. 40 frs. per annum. September.
 Objectives, Directions and Fronts. General * * *.
 On the Tactical Instruction of Officers. Continued. 1 Map.
 The Education of the Soldier.
 Long Distance Signals by Means of Captive and Free Balloons. 1 fig. Captain Dibos.
 The Fighting Tactics of Infantry. 3 figs.
 The Campaign of 1814: the Cavalry of the Allied Armies. Continued. Commandant Weil.

Ménestrel.—2 bis, rue Vivienne, Paris. 10 frs. per annum. September 3, 10, 17, and 24. Marie Malbran. Arthur Pougin.

Monde Artiste.—24, rue des Capucines, Paris. 50 cents. September 3. Song: "Chanson de Mai." Alfred May.

La Nouvelle Revue.—62 francs. 18, King William Street, Strand. Sept. 1. The Family Life of Count Tolstol. I. E. Behrs.
 Of Idealism and Realism in Fiction. Savvas Pachas.
 Study on Luther's German Reformation. L. J. Zeller.
 With the Indians of Oklahoma. Mathilde Shaw.
 The Future of Languages and Literature. F. Lollie.
 Egyptian Judicial Reform. A. Gavillot.
 The Russian Section of the Woman's Building at Chicago. Anna Lamperière.
 Letters on Foreign Politics. Madame Juliette Adam.

September 15.
 The Family Life of Count Tolstol. II. E. Behrs.
 Study on Luther's German Reformation. J. Zeller.
 The Life of Atoms. J. Macé.
 A Journey to Saint Baume in Provence. A. Albalat.
 Life at the Bathing Resorts of the Sixteenth Century. F. Engerand.
 Count Ruolz. R. de Salberg.
 Pope Leo XIII. and the Unification of the Liturgy. Chant. M. Destin.
 A Letter on Foreign Politics. Madame Juliette Adam.

Nouvelle Revue Internationale.—23, boulevard Poissonnière, Paris. 50 frs. per annum. September 1.
 Review of European Politics. Emille Castelar.
 The Pamir Question. V. S. Ximènes.
 The Contemporary Literary and Historical Movement. Eugène Asse.

Réforme Sociale.—54, rue de Seine, Paris. 1 fr. September 16.
 Moral Philosophy and Social Reform. J. Gardair.
 Germany in the Middle Ages. Clément Jugur.
 Annual Meeting of the Belgian Society for the Study of Social Economics.
 The Tradition of "Patronage." Alexis Delaire.
 Statistics of Landed Property in Galicia. Ernest Dubois.
 The Distribution of Price. Léon Ollé Lapruno.

Revue d'Art Dramatique.—44, rue de Rennes, Paris. 1 fr. 25 c. September 1.
 Thomas Cornelle. G. Timmory.
 Mlle. Montensier, a Theatre Directress. M. Pascal.
 September 15.
 Theatrical Folk Lore. Lazo Kostitch.
 Thomas Cornelle. Concluded. G. Timmory.

Revue Bleue.—Fisher Unwin, Paternoster Square. 60 c. September 2.
 The Press in England. Max Leclerc.
 Three Days at Chicago. Concluded. M. Bon hor.
 September 9.
 Literary Reminiscences: An Editor Sixty Years Ago. P. Audebrand.
 Education and Solidarity. Charles Revolin.
 September 16.
 An Indian Journalist: Behramji Malabari. Silvani Levi.
 The Rejection of Home Rule. F. Amouretti.
 September 24.
 Behramji Malabari. Concluded.
 Advertisement in the United States. Léo Claretie.
 September 30.
 The Great American Republic. B. Buisson.
 Hector Malot. J. Levallois.

Revue des Deux Mondes.—19, King William St., Strand. 62 frs. per annum. September 1.

The Italians of To-day. R. Bazin.
 The West Indies. I. Bermuda and the Bahamas. C. de Varigny.
 A Modern Prophet, Lawrence Oliphant. Pierre Milie.
 The Police, Vice and Crime of Berlin. A. Raffalovich.
 The Fables of the Middle Ages, and the Origin of Modern Fairy Tales. F. Brunetière.
 Schopenhauer. The Man and the Philosopher. G. Valbert.
 September 15.
 Selections from the Memoirs of the Chancellor Pasquier.
 Ancient and Mediaeval Chemistry. I. M. Berthelot.
 International Critics and Criticism: George Brandès. J. Thorel.
 The Physiology of the Sexes. A. Fouillée.
 The French Antilles in 1893. M. Monchusly.
 The English Reviews. T. Wyzewa.

Revue Dramatique et Musicale.—11, rue de la Chaussée d'Antin, Paris. 40 cents. September 10.

The Part of Shylock. A. Lambert.
 Irving as Shylock. A. Lambert, *ills.*

Revue Encyclopédique.—17, rue Montparnasse, Paris. 1 fr. September 1.
 Elizabeth, Empress of Austria. Illustrated. Ernest Tissot.
 The International Socialist Congress at Zurich.
 Victor Hugo's Posthumous Poems—"Toute la Lyre." With Portrait. A. Bonneau.
 Letters of George Sand. With Portrait and Illustrations.
 September 15.
 Byzantine Art and Its Influence on the West. Illustrated. Prof. L. Magne.
 Letters of George Sand. Continued. With Portraits.
 Reform of French Orthography. M. Gréard.
 Cardinal Richelieu. Illustrated. Pierre Bertrand.
 Maritime Progress, 1892-93. Illustrated. Ernest Lalanne.

Revue de Famille.—8, rue de la Chaussée d'Antin, Paris. 1 fr. 50 c. September 1.
 Woman: The Mother. Jules Simon.
 Two Fancy-Dress Fêtes at the Court of Prussia, 1836. Illustrated. Henri Bouchot.
 The Drama during the Romantic Period. Germain Bapst.
 The Peace Movement in Europe. Baroness Bertha von Suttner.
 The French and the Kanakas. Paul Mimanle.
 September 16.
 Patriotism. Alfred Mézières.
 The Ems Despatch. Jean Helmweh.
 The Bishops of the Eighteenth Century. Francisque Bouillier.
 A Journey in the West Highlands of Scotland. Henri Potez.
 French Art before Louis XIV. Gustave Larroumet.

Revue Française de l'Etranger et des Colonies.—1, place d'Iéna, Paris. 1 fr. 50 c. September 1.
 The Buffer State on the Upper Mekong. With Map. A. de Pourvoirville.
 The Railways of Central America. With Map.
 The Chinese in the United States.
 The Wine Industry of Australia. A. A. Fanvel.

September 15.
 The Trans-Siberian Railway and the River Navigation of Siberia. With Map.
 The Situation at Tonkin.
Revue Générale.—Burns and Oates. 12 frs. per ann. September.
 The Revision of the Constitution. Charles Woeste.
 Jean Lemaire and the Renaissance. Concluded. Georges Doutrepont.
 The Hôtel de Rambouillet. Concluded. Etienne Marcel.
 Lausanne. Charles Buet.
 The Tradition of "Patronage." A. Delaire.
 Janssen and the History of the German People. H. Francotte.

Revue de l'Hypnotisme.—170, rue St. Antoine, Paris. 75 c. September.
 Passive States: Sleep and Dreams. Dr. Lichault.

Revue Maritime et Coloniale.—L. Bauloin, 30, rue et passage Dauphine, Paris. 50 frs. per annum. September.
 Description and Theory of a Route Controller. 5 figs. Lieutenant Fajolle.
 Design for a Differential Revolution Indicator Reproducing in any part of the Ship the Indications Furnished by the Engine Room Indicator. 3 figs. Lieutenant G. Drouet.
 Historical Account of Nautical Astronomy Instruments. 21 figs. Rear Admiral Fleuriat, Hydrographer to the French Admiralty.
 Study on the Civil and Military Organisation of China and of the Province of Kwang Si. Major Famin.
 Sound Signals for Indicating the Course of a Ship at Night or in a Fog. 4 figs. Lieutenant Fitte.
 Historical Studies on the War Navy of France, 1765-1772. Continued. Captain Chabaud-Arnauld.

Revue Philosophique.—108, boulevard St. Germain, Paris. 3 fr. September.
 The Sensation of Pleasure. Bourlon.
 Vibratory Theory and Organic Laws of Sensibility. Dr. Pi ger.
 Repetition and Time. I. Weber.
 Philosophic: Misery in Spain. J. M. Guardia.

Revue des Revues.—7, rue Le Peletier, Paris. 1 fr. September.
 Are We All Ill? Present Day Pessimism. Guillaume Ferrero.
 The New Schools of Poetry in France. George Lefèvre.

Revue Scientifique.—Fisher Unwin, Paternoster Square. 60 c.
September 2.
The Banziris of French West Africa. With Maps. F. J. Clozel.
September 9.
The Domain of Mechanical Science. Saint-Loup.
The Fight against Alcoholism in Europe. J. Bergeron.
September 16.
Theatres from the Point of View of Optics. Illustrated. R. de Saussure.
The Marvellous and Suggestion in History: The Miracles of St. Vincent Ferrier. A. Corre and L. Laurent.
September 24.
Tuberculosis and Marriage.
Theatres from the Point of View of Optics. Illustrated. Continued.
September 30.
The Defects of the Human Intelligence. G. Ferrero.
The Climate of Brazil. O. d'Aranjo.
Revue Socialiste.—10, rue Chabanais, Paris. 1 fr. 50 c. September.
The Decentralizing Action of Socialism. G. Ghisler.
The Law of Sociability. Dr. J. Pioger.
The International Socialist Congress at Zurich. V. Jardari.
The Nature and Exercise of the Military Profession. Hamon.
Direct Legislation by the People. Charles Burckli.
Schopenhauer and Proudhon as Moralists. Frabian.

La Civiltà Cattolica.—Via Ripetta, 246, Rome. September 2.
The Pope's Letter to the Cardinal Archbishop of Bordeaux.
Democracy, Ideal and Real.
The Migrations of the Hittites. Conclusion.
The Copernican System in the Days of Galileo and at the Present Time.
September 16.
The Actions and Instincts of Animals.
The Chicago Columbian Exhibition.
The Twenty-third Birthday of the Third Rome.
La Cultura.—Via Vivenza, 5, Rome. 12 lire per annum.
September 3-9. Statesmen of Europe and America. B.
September 10-23. The Berlin University. B.
La Nuova Antologia.—Via del Corso, 460, Rome. 46 lire per annum.
September 1.
Reminiscences of Guido del Duca. F. Torraca.
A Census of Professions. Carlo F. Ferraris.
Paltonism in the Poems of Lorenzo de' Medici. Conclusion. N. Scarano.

L'Avenc.—Ronda de l'Universitat, Barcelona. 50 centimos. August 31.
Maurice Maeterlinck and Modern Realism in France and Belgium. A. Cortada.
España Moderna.—Cuesta de Santo Domingo, 16, Madrid. 30 pesetas per annum. September.
The So-called Universal Suffrage. G. Tarde.
Clothing in the Exhibition of Ancient Art. C. Narváez.
La Ciudad de Dios.—Real Monasterio del Escorial, Madrid. 16 pesetas per annum. September 5.
Jansenism in Spain. Manuel F. Miguélez.
The Economic Schools in Their Physical Aspect. José de las Cuevas.
September 20.
Catalonian Literature in the Nineteenth Century. F. B. Garcia.
The Sacred Host in the Escorial. Continued. Eustasio Esteban.

Elsevier's Geillustreerd Maandschrift.—Luzac and Co., 46, Great Russell Street. 1s. 8d. September.
W. B. Tholen and His Paintings. X.
Reminiscences of Flemish Life. E. Rica.
Holiday Colonies. J. B. H. Asbeek Brusse.
The Centenary of (Dutch) Horse Artillery. II. F. de Bas.
De Gids.—Luzac and Co. 3s. September.
Majesty. Conclusion. Louis Couperus.
Ernest Renan. H. Dr. H. J. Polak.
Goethe's "Frierleike." J. N. Van Hall.

Danskeren.—Jungersen, Nygaard and Schroder, Kolding. 8 kr. per annum. September.
Reminiscences of M. A. Goldschmidt. L. Schroder.
The Burial of H. Sveistrup. H. Nutzhorn and P. La Cour.
H. Sveistrup. L. Schroder.
Efteråt ?—Spiritualistic Magazine. Stockholm. September.
Reflections on Some of the Truths of the Gospel. Andreas.
Kringsjaa.—Huseby and Co., Kristiania. 8 kr. per annum. No. 5. (16.)
Monaco and Monte Carlo. Illustrated.
The Social and Economical Aspect of Mexico.
Thomas Carlyle. H. Tambs Lyche.
Guy de Maupassant.
Idun.—Fritthof Hellberg, Stockholm. 8 kr. per annum. No. 38. (301.)
Emma Leffer. With Portrait. A.—r.
Reading for Girls. Efraim B-sentus.

Revue Sociale et Politique.—39, rue Joseph II., Brussels. 5 frs. September-October.
Collectivism. Dr. A. Schaeffle.
The Situation in Law of the Universities of the United States. Prof. J. van den Hennel.

Revue de Théologie.—Montauban. 1 fr. 50 c. September.
The Relief in the Pre-existence of Christ. Continued. H. Cordery.
The Gospel and Apocalypse of Peter. A. Walnitz.
Pessimism and Christianity. E. Bernard.

Revue du Vingtième Siècle.—7, Kohlenberg, Bâle. 1 fr. 25 c. September 5.
Dramatic Evolution in 1893: Antoine and the Théâtre Libre. A. de Brahm.
The Abbatist School in Paris.
September 20.
The Origin and Spread of Cholera. Dr. D. Goldschmidt.
Université Catholique.—25, rue du Plat, Lyon. 20 fr. per annum. September 15.
The Gospel according to St. Peter. E. Jacquier.
Taine and Renan as Historians. Continued. P. Ragey.
Janssen. Continued. Pastor.
Abbé Guétal: An Artist Priest. Continued. A. Devaux.

THE ITALIAN MAGAZINES.

The Last Duke of Lucca. Conclusion. Giovanni Sforza.
The New Fragment of the Apocalypse of St. Peter. A. Chiappelli.
September 15.
H. A. Taine. Conclusion. G. Barzellotti.
The Senate Question in the Revision of the Belgian Constitution. Luigi Luzzatti.
The Blockade of Siamese Ports and Pacific Blockades. O. Da Vella.
The Jews in Venice and Her Colonies. L. A. Schiavi.
La Rassegna Nazionale.—Via della Pace, 2, Florence. 30 lire per annum. September 1.
The Life of Père Lacordaire (1845-1848).
On the Rio della Plata. Continuation. A. Scalabrini.
The Catholics at the Ballot Box? R. Ricci.
The Religious Problem at the Present Time. Agostino Archibugi Tagliaferri.
September 16.
Electoral Reform in Belgium. A. Brunialti.
From a Window over the Bosphorus. Vico d'Arisio.
Morals in the Theatre. G. Bognetti.

THE SPANISH MAGAZINES.

Revista Contemporanea.—Calle de Pizarro, 17, Madrid. 2 pesetas. August 30.
Modern Furniture and Drawing Rooms. Pablo de Alzola.
The Natural Productions of Spain. Continued. A. de Segovia y Corrales.
Printing and Engraving in the Philippines. T. H. Parlo de Tavera.
September 16.
The Natural Productions of Spain. Continued. A. de Segovia y Corrales.
A Statesman of the Fifteenth Century. J. Oliveira Martins.
Modern Furniture and Drawing Rooms. Pablo de Alzola.
Revista Cubana.—Havana. 11 dollars 50 cents per annum. July 31.
Art and Artists. Em. C. de Latour.
Social Evolutions. Erastus Wilson.
The United States and the Cuban War. M. de la Cruz.

THE DUTCH MAGAZINES.

Vragen des Tijds.—Luzac and Co. 1s. 6d. September.
The Study of Living Languages. Aug. Gittée.
The Intelligence of Poor People. Dr. G. W. Bruinsma.
Educational Statistics. H. W. J. A. Schook.
Teysmannia.—G. Kioff and Co., Batavia.
Liberia Coffee. H. J. Th. Netscher.
Tijdschrift voor het Binnenlandsch Bestuur.—G. Kioff and Co., Batavia. Part VI.
The Examination and Working of Minerals in the Dutch Indies. L. H.

THE SCANDINAVIAN MAGAZINES.

Ord Och Bild.—Wahlström and Widstrand, Stockholm. (Illustrated.) 10 kr. per annum. September 11.
The Cathedral of Upsala. Anno 1593. Illustrated. C. R. Nyblom.
The Leading Men of the Upsala Cathedral Restoration Work. With Portraits.
Svensk Tidskrift.—Frans von Schéele, Upsala. 10 kr. per annum. No. 11.
On the Jubilee of 1893. E. N. Söderberg.
The Decree of the Upsala Assembly in 1593. Dixl.
The University as a Social Power. Hjörne.
The Influence of the Universities on the Culture of the People. S.—e.
Tilskuereen.—M. Galaschiot, Copenhagen. 12 kr. per annum.
A New Literature. III. Stéphane Mallarmé. Johannes Jorgensen.
Poetry in Prose. Stéphane Mallarmé.
Teosofisk Tidskrift.—Stockholm. 4 shill. per annum. September.
The State of Man After Death and the Reincarnation. Victor Pfeiff.

China, (see also under Missions):

The Alliance of China and India, A. Michle on, **A Q**, Oct.
Chinese Question: A Permanent Solution of the Chinese Question, by K. von Staufen, **A J P**, Sept.

Cholera: Are We Prepared to Resist a Cholera Epidemic? by A. Smith, **New R**, Oct.

Church Army, Rev. J. W. Hegeman on, **Hom R**, Oct.

Church of England, (see also Contents of *Religious Review of Reviews*):

Via Media, by Rev. G. J. Cowley-Brown, **Nat R**, Oct.

Church of the Future: Report of the Reunion Conference at Lucerne, **R C**, Sept.

Church of Scotland: The Future of the Scottish Establishment, **R R R**, Sept.

Churches:
Winchester Cathedral, Canon Benham on, **G W**, Oct.

St. Margaret's, Westminster, Mary L. Sinclair on, **G M**, Oct.

Clay, Henry, and John Randolph, Two Belligerent Southerners, **Lipp**, Oct.

Clegg, see Contents of the *Handicraft Review*, *Clergyman's Magazine*.

Cobbett, William, Leslie Stephen on, **New R**, Oct.

Coburg Family and the English Court, C. Lowe on, **E I**, Oct.

Coburg-Gotha, Duke Ernst of, An Early Aspirant to the German Imperial Crown, by Karl Blind, **C R**, Oct.

Co-operative Movement: A French Co-operative Society at Villaines, L. F. Scott on, **Econ J**, Sept.

Corelli, Marie, on Her First Book, **I**, Oct.

Cork Forests of Spain and Portugal, **B T J**, Sept.

Corsica: The Banishment of Corsica, Caroline Holland on, **C R**, Oct.

Crime, (see also under Prisons):
New Ways with Old Offenders, by Montague Crackanthorpe, **N C**, Oct.

Criminals Not the Victims of Heredity, by W. M. F. Round, **F**, Sept.

Cure: An Inquiry into the Law of Cure, by M. W. Van Denburg, **A**, Sept.

Daniel, Samuel, **Mac**, Oct.

Dante: Historical Presuppositions and Foreshadowings of Dante's "Divine Comedy," by W. M. Bryant, **A R**, Sept.-Oct.

Davos, C. W. Kennedy on, **Long**, Oct.

Dea, Miss Dorothea, Philanthropist, E. A. Meredith on, **A J P**, Sept.

Dress: The Follies of Fashion, M. Parr on, **P M M**, Oct.

Dunmow Flit: Happy Pairs at Dunmow, **C**, Oct.

Echegaray, José, Hannah Lynch on, **C R**, Oct.

Economics, see under Political Economy

Education, (see also Contents of the *Educational Reviews*):
The Limits of a State Education, Gen. M. M. Trumbull on, **A J P**, Sept.

Marlborough College, W. C. Sargent on, **Lud M**, Oct.

The New Education and the Public Schools, by B. O. Flower, **A**, Sept.

Egypt:
Life in Modern Egypt, C. B. Roylance Kent on, **G M**, Oct.

The Pyramids, C. W. Wood on, **Arg**, Oct.

Electricity and Electric Generators, H. F. Marshall on, **Eng M**, Sept.

Emerson, Ralph Waldo, J. V. Cheney on, **Chaut**, Sept.

Engineering, see Contents of *Cassier's Magazine*, *Engineering Magazine*.

Fashion, (see also under Dress):
Fashion and Economics, Caroline A. Foley on, **Econ J**, Sept.

Finance, (see also under Political Economy, Taxation, United States, Australia, India, and Contents of the *Bankers' Magazine*):
The Silver Question, **C J**, Oct.

Dana Horton on, **F R**, Oct.

The Rehabilitation of Silver, by A. G. Schiff, **F R**, Oct.

Bimetallism:
The Case for Gold, by Sir J. Lubbock, **P M M**, Oct.

The Case for Silver, by Viary Gibbs, **P M M**, Oct.

The Currency Problem through a Vista of Fifty Years, by A. Brisbane, **A**, Sept.

The Balance of Trade, Gen. Sir G. Chesney on, **F R**, Oct.

A Scientific Analysis of Money, by Emil Schalk, **Eng M**, Sept.

The Stock Exchange and the Public, by H. J. Jennings, **G M**, Oct.

The Scotch Banks, Their Branches and Cash Credits, A. S. Michle on, **F**, Sept.

Finland: A Fortnight in Finland, by J. D. Rees, **Nat R**, Oct.

Fisheries Disputes:
The Behring Sea Question: The United States in International Law, **Black**, Oct.

Fishes and Fisheries:
The Protection of Our Sea Fisheries, F. G. Aflalo on, **L H**, Oct.

A Plan of Distributing Fish to Consumers, **W R**, Oct.

Electric Fishes, Dr. McKendrick on, **F R**, Oct.

Fletcher, Giles, An Elizabethan Mystic, G. Bradford, Jun., on, **A R**, Sept.-Oct.

Floiden or Braxton? by W. S. Dalgleish, **G W**, Oct.

France, (see also under Labour, Slum):
The New Chamber of Deputies, Mrs. Crawford on, **Nat R**, Oct.

French Protection and Swiss Retaliation, E. Castledon, **Econ J**, Sept.

"Syndicate Agencies," H. W. Wolff on, **Econ J**, Sept.

France-German War, F. Greenwood on, **Mac**, Oct.

Franklin, Benjamin, E. P. Powell on, **A**, Sept.

French in London, Mrs. Brewer on, **Sun H**, Oct.

Galileo's Daughter, St. Maria Celeste, Helen Zimmern on, **N H**, Oct.

Game-Laws, Working of, Chas. Roper on, **W R**, Oct.

Gay, John G., A. Aitken on, **W R**, Oct.

Geology: The Position of Geology, Prof. Prestwich on, **N C**, Oct.

Some Curiosities of Geology, G. W. Bulman on, **G M**, Oct.

Germany, (see also under France-German War):
The Unifying of Germany, D. D. Bidwell on, **Fr L**, Oct.

Sunday in Germany, Prof. G. M. Whicher on, **A R**, Sept.-Oct.

Life among German Tramps, J. Flynt on, **C M**, Oct.

Golf: Is Golf a First-class Game? by Hon. A. Lyttelton, **Nat R**, Oct.

Greek Archaeology: The Archaic Statues of the Acropolis Museum, Hon. R. Lister on, **N C**, Oct.

Greek Poetry: Its Permanent Power, R. C. Jebb on, **A M**, Oct.

Hall, Rev. Newman, Autobiographical (Jubilee Reminiscences of People I Have Met), **Sun M**, Oct.

Heleus, St., Rev. S. Baring-Gould on, **N H**, Oct.

Henley, W. E., the Post-Editor, **G T**, Oct.

Heredity, (see also under Crime, Natural Selection):
The Lesson of Heredity, by Dr. H. S. Williams, **N A R**, Sept.

Hierapolis: The Holy City of Phrygia, by Prof. W. M. Ramsay, **C R**, Oct.

History: The Royal Road to History, by Frederic Harrison, **F R**, Oct.

Holland: Fiscal Reform, Prof. H. B. Greven on, **Econ J**, Sept.

Imperial Institute and the Colonies, A. S. White on, **A Q**, Oct.

India, (see also Contents of the *Asiatic Quarterly Review*):
Parliament and the Government of India, **Mac**, Oct.

The Suspended Rupee and the Policy of Contraction, D. Horton on, **Econ J**, Sept.

The Indian Currency Committee's Report, F. C. Harrison on, **Econ J**, Sept.

Thirty Years of Shikar, by Sir E. Bradbon, **Black**, Oct.

The Parsees, Miss C. Sorajli on, **N C**, Oct.

Indo-China: Journeys in French Indo-China, by Hon. G. N. Curzon, **G J**, Sept.

Insurance, National,
Compulsory State Insurance: Its Effect in Germany, J. G. Brooks on, **F**, Sept.

Ireland:
Home Rule Bill:
The Crowning Mercy, by Lord Ashbourne, **Nat R**, Oct.

The House of Lords and the Home Rule Bill, Earl of Donoughmore on, **N A R**, Sept.

The Peers and the People, **Black**, Oct.

The Taxpayer under Home Rule, **Black**, Oct.

The Royal Irish Constabulary, **C J**, Oct.

Iron: German Economy in Iron Manufacture, **B T J**, Sept.

Irvine, Henry,
Peter Robertson on, **C I M**, Sept.

On His Four Favourite Parts, **F**, Sept.

Italy: Notes of a Journey in South Italy, by J. A. Symonds, **F R**, Oct.

Japan:
The Transformation of Japan, Lady Jersey on, **N C**, Oct.

Japan and Her Relation to Foreign Powers, by E. A. Cheney, **A**, Sept.

Jerome, Jerome K., Interviewed, **Y M**, Oct.

Jews: Russian Jewry, Hall Caine on, **P M M**, Oct.

Johnson, Dr. Samuel, The Doctors of Bolt Court, by W. J. Gordon, **L H**, Oct.

Journalism: The Pacific Coast Women's Press Association, E. T. Y. Parkhurst on, **C I M**, Sept.

Kant: German Kantian Bibliography, Dr. E. Adickes on, **Phil R**, Sept.

Khyber Pass, Spencer Wilkinson on, **N C**, Oct.

Labour, (see also under Co-operative Movement, Women):
Labour Federation, Clem Edwards on, **Econ J**, Sept.

Employers' Liability and National Fund against Accident in France, **Fank**, Oct.

The Unemployed, Arnold White on, **F R**, Oct.

"Setting the Poor on Work," by Professor J. Mavor, **N C**, Oct.

"Lamb's Du-hess," Margaret, Du-hess of Newcastle, **T B**, Oct.

Land Reform, R. M. Ferguson on, **C R**, Oct.

Law: The Congress of Law Reform, B. A. Lockwood on, **A J P**, Sept.

Leopardi, Giacomo, A Pessimist Poet, G. Bradford, Jun., on, **P L**, Sept.

Libraries:
How to Popularise a Free Library, by Peter Corvell, **New R**, Oct.

Books and Readers in Public Libraries, C. B. Tillinghast on, **F**, Sept.

St. John's College Library, Oxford, **L H**, Oct.

The Tilden Trust and Why it Failed, by J. L. High, **A M**, Oct.

Literature, (see also under Authors and Authorship, Poetry, Journalism):
Moral and Immoral Literature, by Rev. H. MacQuary, **A**, Sept.

Locke, John, **As**, H. Quarter.

Lyall, Edna, interviewed by F. Dolman, **Y W**, Oct.

Malagasy: A Visit to the Queen of Madagascar, Archdeacon Chiswell on, **N H**, Oct.

Magic: The Black Art, Jas. Mew on, **P M M**, Oct.

Madborough College, W. C. Sargent on, **Lud M**, Oct.

Marriage:
Love and Marriage, **W R**, Oct.

De-licious Marriages of English History, Spencer Walpole on, **New R**, Oct.

Medicine, (see also Contents of *Asclepiad*, *Medical Brief*, *Medical Magazine*):
Dr. Chesterfield's Letters to His Son on Medicine as a Career, by Sir Wm. B. Daily, **Long**, Oct.

Mesage Scientific Expedition, W. S. Harwood on, **Chaut**, Sept.

Mendelssohn, Moses, Rev. Dr. J. Strauss on, **G M**, Oct.

Missions, (see also Contents of *Church's Missionary Intelligencer*, *Missionary Review of the World*):
Hymns of Foreign Missions, **O D**, Sept.

The Next Meeting of the American Board, **A R**, Sept.-Oct.

The Missionary Outlook in the United States, Rev. W. Elliott on, **C W**, Sept.

Murders in China, **Black**, Oct.

The Divine Programme in the Dark Continent, Joseph Cook on, **O D**, Sept.

Mooly, D. L., and His Work, Rev. Dr. A. J. Gordon on, **Mis R**, Oct.

Mountaineering: A Missing Page in Alpine History, by R. Edgumbe, **Nat R**, Oct.

Municipal Government:

Fallacy of Municipal Ownership, M. J. Francisco on, **Eng M**, Sept.
The Brooklyn Idea in City Government, E. M. Shepard on, **F**, Sept.

Napoleon I., Taking Napoleon to St. Helena, by J. R. Glover, **C M**, Oct.
Natural History, (see also Contents of *Natural Science*):

Animal Playfulness, A. H. Japp on, **C F M**, Oct.
A Naturalist in a Swiss Forest, C. Parkinson on, **E I**, Oct.

Natural Selection:

The All-Sufficiency of Natural Selection, by Prof. Weismann, **C R**, Oct.
A Note on Pannikia, by G. J. Romanes, **C R**, Oct.

Navies, (see also Contents of the *United Service Magazine*):
English Seamen of the Sixteenth Century, J. A. Froude on, **Long**, Oct.

Nickel-Steel Armour-Plate for the United States Navy, R. B. Dashiell on, **Eng M**, Sept.

The Californian Naval Battalion, W. F. Burke on, **C I M**, Sept.
Necromancy Unveiled, by A. Herrmann and Adlie Hermann, **Lipp**, Oct.
Newman, Cardinal, and "Levi Kindly Light," Rev. T. V. Tymms on, **G W**, Oct.

New York: The Wealth of New York, T. F. Gilroy on, **N A R**, Sept.
Perpendicular New York, Rev. P. MacQueen on, **Fr L**, Oct.

Lispenard's Meadows, T. A. Janvier on, **Harp**, Oct.

Nursing: The Royal British Nurses' Association, Princess Christian on, **Ata**, Oct.

Olmsted, F. L., Mrs. Schuyler van Rensselaer on, **C M**, Oct.

Palestine: The Recovery of Lachish, Rev. T. Harrison on, **N H**, Oct.
Panama: The Isthmus and Sea Power, by A. T. Mahan, **A M**, Oct.

Parish Councils Bill, 1893, Rev. Dr. T. W. Belcher on, **N H**, Oct.
Parliamentary, (see also under Ireland, Wales):

The Session: Its Personal Aspect, **Nat R**, Oct.
Its Barren Labours, by Sir G. Baden-Powell, **Nat R**, Oct.

The Decadence of Parliament, **Black**, Oct.
Can the House of Commons be Saved? by H. Spender, **New R**, Oct.

A Cabinet Minister's *Vade-mecum*, by Auberon Herbert, **N C**, Oct.
From Behind the Speaker's Chair, by H. W. Lucy, **Str**, Sept.

Party Government, F. V. Fisher on, **W R**, Oct.
Patmore, Coventry, A Poet's Religion, by Francis Tancrèl, **M E**, Sept.

Pauperism and the Poor Law: Some Controverted Points in the Administration of Poor Relief, by C. S. Loch, **Econ J**, Sept.

Peel, Sir C. Lennox, on the Clerk of the Council and His Duties, **C S J**, Oct.
Persia: The New Map of Persia, J. Burgess on, **Scott G M**, Sept.

Pessimism, Causes of, Dr. C. H. Pearson on, **F R**, Oct.
Peter, Gospel of, Rev. James Martineau on, **N C**, Oct.

Philosophy and Metaphysics, see Contents of the *Philosophical Review*.
Poetry: English Clerical Poets, A. L. Salmon on, **R R R**, Sept.

Political Economy, (see also Contents of the *Economic Journal*):
The Excessive Concentration of Capital and its Remedies, by Rev. J. Dewe, **M E**, Sept.

Weight and Its Distribution, E. N. Dingley on, **A J P**, Sept.
Post: The Rise of the English Post Office, A. M. Ogilvie on, **Econ J**, Sept.

Pratt Institute, J. R. Campbell on, **C M**, Oct.

Presbyterianism, (see also under Church of Scotland):
What makes a Presbyterian? by Rev. B. L. Agnew, **Chaut**, Sept.

Prisons: Needed Prison Reforms, F. C. Eldred on, **N A R**, Sept.

Quails: The American National Gamebird, C. D. Lawes on, **Harp**, Oct.

Randolph, John, and Henry Clay, Two Belligerent Southerners, **Lipp**, Oct.
Ranelagh Gardens, Austin Dobson on, **E I**, Oct.

Renardot, Théophraste, James Macintyre on, **N C**, Oct.
Ruskin, John, W. J. Dawson on, **Y M**, Oct.

Ruskin as Art-Teacher, W. G. Kingsland on, **P L**, Sept.
Russia: Russian Jewry, Hall Caine on, **P M M**, Oct.

Evangelical Russia, Rev. P. Z. Easton on, **Mis R**, Oct.
Types of Stundists, **Sun M**, Oct.

Villages and Villagers in Russia, F. Whishaw on, **T B**, Oct.

Salvation Army, Rev. J. W. Hegeman on, **Hom R**, Oct.

Salvini, Tommaso, Autobiographical, **C M**, Oct.

Sanitation: The Teaching of Sanitary Science, **Med M**, Sept.

Saridwak, M. Griffith on, **P M M**, Oct.

The Rajah of Saridwak, R. Willman on, **St N**, Oct.
Scott, Sir Walter, Robert Stevenson on, **Scrib**, Oct.

Scott's Voyage in the Lighthouse Yacht, R. L. Stevenson on, **Scrib**, Oct.
Segurana, Catarina, A Heroine of Nice, **L H**, Oct.

Serpent Worship in Ancient and Modern Egypt, Prof. A. H. Sayce on, **C R**, Oct.

Shakespeare (see also Contents of *Poet-Lore*, *Shakespeareana*):
The Bacon-Shakespeare Case: Verdict No. 2, **A**, Sept.

How, Perhaps, to Study Shakespeare, by A. Morgan, **C W**, Sept.
Shipping (see also under United States and the *Nautical Magazine*):

The Vary of the World at Sea: The Arrival, by J. W. Gordon, **L H**, Oct.
English Seamen of the Sixteenth Century, J. A. Froude on, **Long**, Oct.

Siam:

England and France in Siam, Hon. G. N. Curzon and M^{me}. Adam on, **N A R**, Sept.

A French Lesson in Eastern Asia, **Black**, Oct.
The Siamese Frontier, Coutts Trotter on, **Scott G M**, Sept.

A Siamese Pageant, David Ker on, **C J**, Oct.
Sinclair, Archdeacon, interviewed by R. Blathwayt, **Q**, Oct.

Social Purity: The Law of Chastity, K. B. Tupper on, **Hom R**, Oct.
Socialism: Christian Socialism, Rev. S. E. Keeble on, **G T**, Oct.

The Tyranny of Socialism, **W R**, Oct.

Sport: Fowling on Longshore, by A. Son of the Marshes, **Mac**, Oct.

Street-Paving in America, Wm. Fortune on, **C M**, Oct.

Superstition and the Supernatural (see also under Witchcraft, Magic):

The Supernatural, Rev. C. B. Brewster on, **A R**, Sept.-Oct.

Switzerland: French Protection and Swiss Retaliation, E. Casrelot on, **Econ J**, Sept.

Syria: The Coast of Syria, Wm. Wright on, **Sun H**, Oct.
Syrian Elders, Col. T. A. Dodge on, **Harp**, Oct.

Taxation: A Story of Crooked Finance: Imperial Subvention in Relief of Local Rates, by W. A. Hunter, **C R**, Oct.

Telephones: Development of the World's Telephones, **B T J**, Sept.
Temperance and the Liquor Traffic:

The Temperance Question and the Present Parliament, by Rev. J. Halpin, **M**, Oct.

The Gothenburg System in America, E. R. L. Gould on, **A M**, Oct.
The South Carolina Liquor Law, W. G. Chace on, **N A R**, Sept.

Templars: The Crime of the Templars, J. E. Crombie on, **G M**, Oct.
Temnyson as a Poet of Evolution, by Theodore Watts, **N C**, Oct.

Thackeray, W. M., A Study for Col. Newcome, by Canon Irvine, **N C**, Oct.
The tres and the Dram:

Playwriting from an Actor's Point of View, W. H. Crane on, **N A R**, Sept.
Dr. Pearson on the Modern Drama, by H. A. Jones, **N C**, Oct.

Theosophy, (see also Contents of *Lucifer*, *Theosophist*):
Recent Theosophy in Its Antagonism to Christianity, Rev. W. J. Lhamon on, **A R**, Sept.-Oct.

Spiritual Phenomena from a Theosophic View, by Ella W. Wilcox, **A R**, Sept.
Thought and Action, Unity of, **W R**, Oct.

Topolobampo: A Letter-Day Utopia, C. M. Harger on, **Fr L**, Oct.
Toulouse, Elizabeth B. Pennell on, **Harp**, Oct.

Town or Country? by Mrs. Lynn Linton, **New R**, Oct.

United States, (see also under American People, Municipal Government, Universities, Education, Navies, Catholic Church, Race Problems, Chinese Question, Fisheries' Disputes, Temperance, Journalism, New York, Chicago, Washington, Yellowstone Park):

"Manifest Destiny": Annexation Policy, Carl Schurz on, **Harp**, Oct.
The Political Situation, T. B. Reed on, **N A R**, Sept.

The Hayes-Tilden Electoral Commission, J. Monroe on, **A M**, Oct.
American Finances, M. M. Estee on, **C I M**, Sept.

Phenomenal Aspects of the Financial Crisis, by A. C. Stevens, **F**, Sept.
A Money Famine in a Nation Rich in Money's Worth, by G. C. Douglass, **A**, Sept.

Seven Facts about Silver, by W. H. Standish, **A**, Sept.
Silver Coinage, H. W. Bowers on, **C I M**, Sept.

A Century's Struggle for Silver, J. B. McMaster on, **F**, Sept.
The Silver Problem:

A Word to Wage-Earners, by A. Carnegie, **N A R**, Sept.
The Present Crisis, by Sir J. Lubbock, **N A R**, Sept.

Some Facts about the Silver Industry, by A. Williams, Junr., **Eng M**, Sept.

Federal and Confederate Pensions Contrasted, by M. B. Morton, **F**, Sept.
Should We Restrict Immigration? by A. Casot, **A J P**, Sept.

The Real Condition of the Farmer, G. E. Roberts on, **Eng M**, Sept.
Distance and Railway Tariffs, J. L. Cowles on, **Eng M**, Sept.

Mr. Bryce's Misconceptions of America, L. A. Sheldon on, **C I M**, Sept.
Steamboating in the West and South, W. Kennedy on, **Eng M**, Sept.

Growth of Commerce on the Lakes, H. C. Pearson on, **Eng M**, Sept.
The Arid Lands of the United States, **Scott G M**, Sept.

Universities, (see also Contents of the *Educational Reviews*):
University Systems, Prof. Patrick Geddes on, **F R**, Oct.

Undergraduate Life at Oxford, E. H. Davis on, **Harp**, Oct.
How to take a London B.A., by F. Ballard, **Y W**, Oct.

The Pay of American College Professors, Dr. W. D. Harper on, **F**, Sept.

Volunteers: (See also under *United Service Magazine*).
The London Irish, **Lud M**, Oct.

Wales:

The Liberal Party and the Claims of Wales, by S. T. Evans, **New R**, Oct.
The Future of Wales, H. Davies on, **W R**, Oct.

Washington: Historic H-houses of Washington, T. S. Hamlin on, **Scrib**, Oct.
Wealth, see under Political Economy.

Weather Forecasts, R. H. Scott on, **New R**, Oct.
Westminster Abbey: The Wax Effigies, A. G. Bradley on, **E I**, Oct.

White Lodge, Mary Spencer-Warren on, **Str**, Sept.
Whitman, Walt, **T B**, Oct.

Walt Whitman in War Time, **C M**, Oct.
Willard, Miss Frances, on the Story of Her Life, **Y M**, Oct.

Winchelsea, Earl of, interviewed by R. Blathwayt, **G T**, Oct.
Witchcraft Superstition in Norfolk, C. Roper on, **Harp**, Oct.

Women, (see also under Journalism):
The Industrial Position of Women, Lady Dilke on, **F R**, Oct.

Women's Excitement over "Woman," by Ellen Watterson, **F**, Sept.
Counting Room and Cradle: Business Women and Marriage, by Marion Harland, **N A R**, Sept.

Should Women Smoke? by Lady Colin Campbell and Mrs. Lynn Linton, **E I**, Oct.

What Christianity Has Done for Women, by Rev. H. P. Hughes, **Y W**, Oct.

The "No Less Female": Sisters of Great Men, by P. W. Roose, **N H**, Oct.

Wordsworth, William, Dove Cottage, Grasmere, M. Wood on, **G O P**, Oct.
World's Fair, see under Chicago and the World's Fair.

Yellowstone Park, P. Rivers on, **Ata**, Oct.

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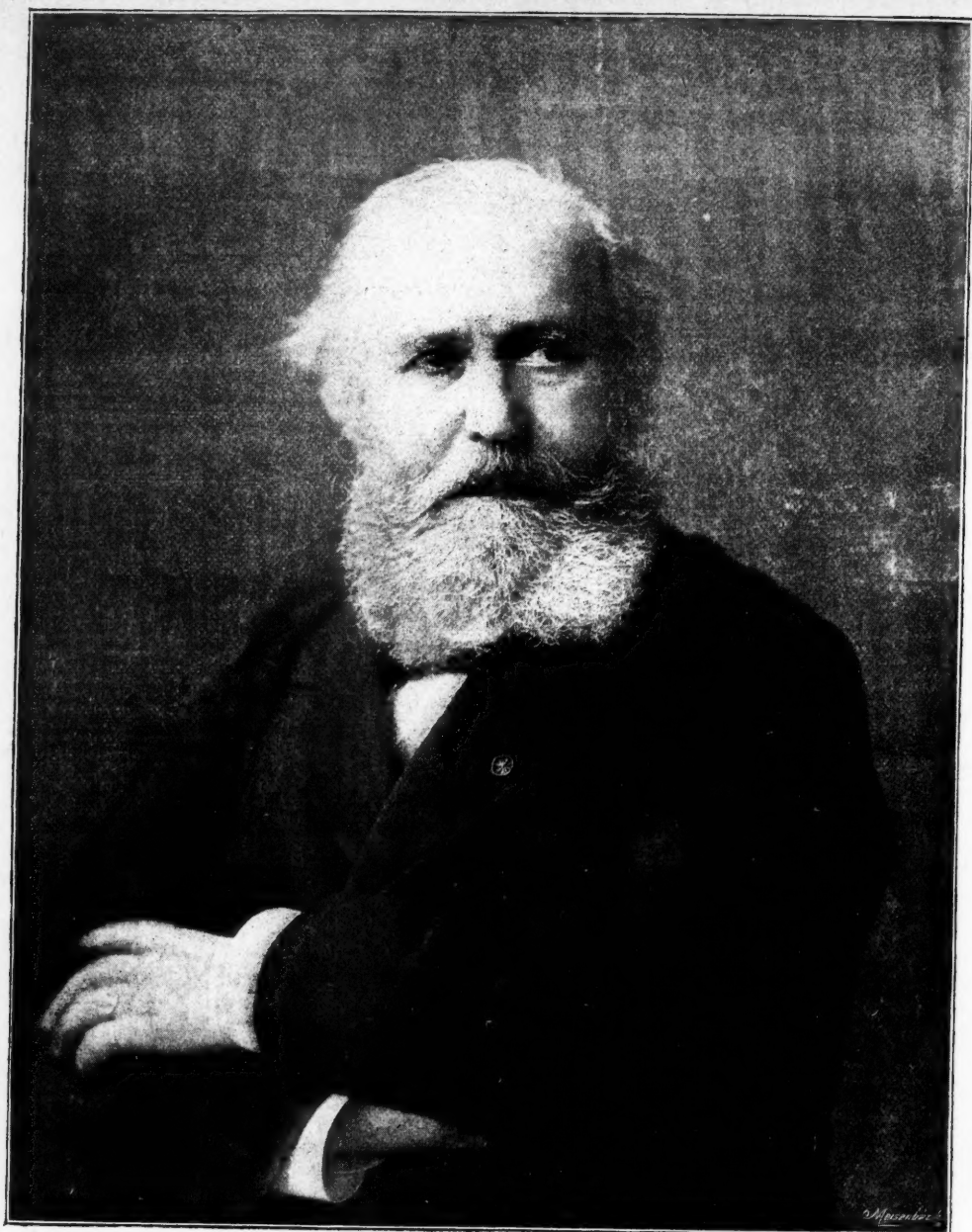
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